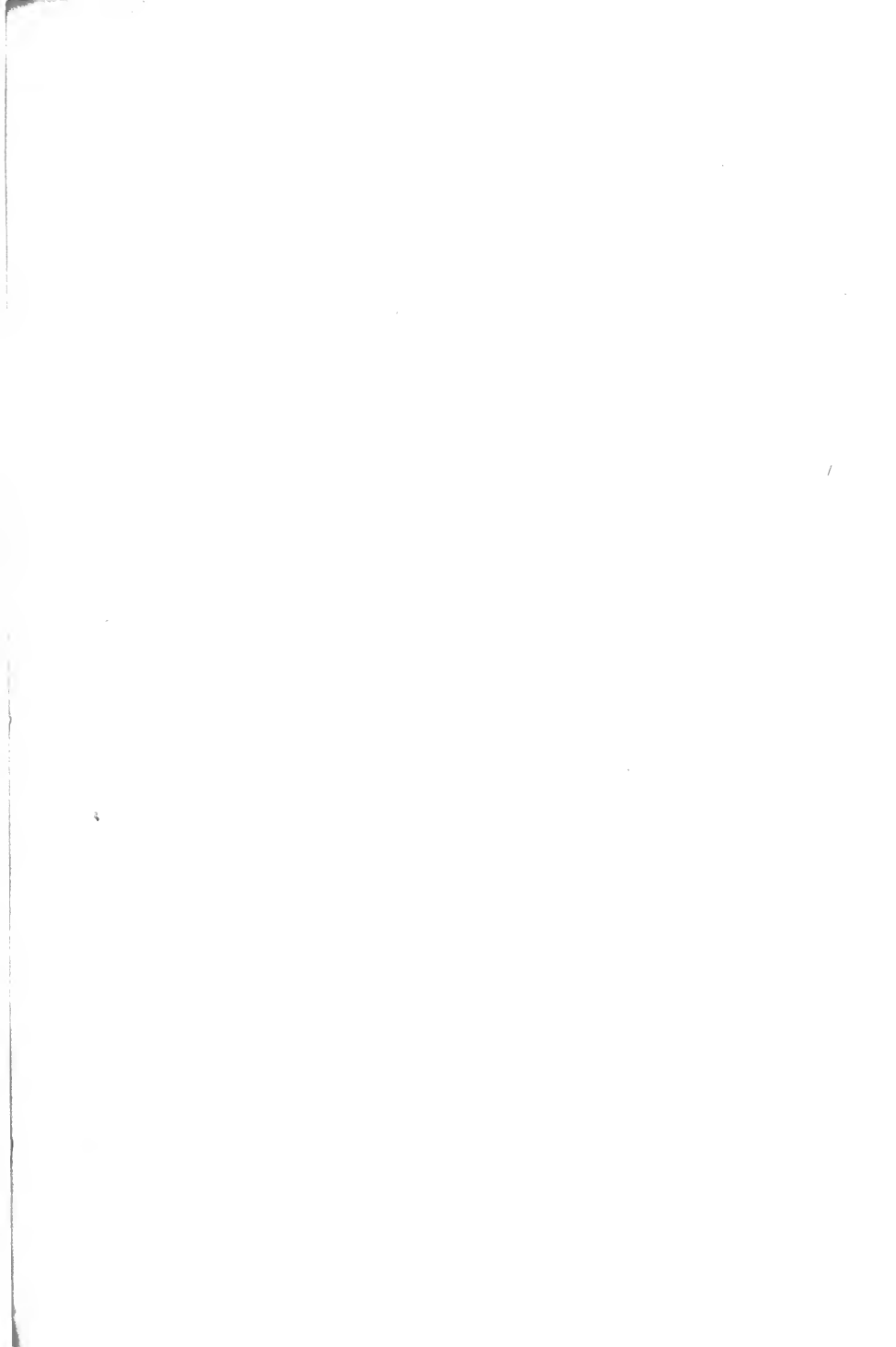


The second part of the book, the first volume of
the series, is a history of the world.





RTheol
E

Edw Harris
1819

THE
TESTIMONY

OF

VVilliam Erbery,

LEFT UPON

RECORD

FOR

The Saints of succeeding Ages.

BEING

A Collection of the Writings of the
aforesaid Authour, for the
benefit of Posterity.

Whereunto is added, *The Honest Heretick*. Being his Tryal at
Westminster, a piece never Printed before.

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LONDON,

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Pauls, 1658.

RECORD

LONDON



TO THE CHRISTIAN READER.



That Speech of the *Psalmist* is much commended (perhaps) by those who through misunderstanding do pervert and abuse it; *The zeal of thine house hath eaten me up*: which Scripture hath been urged by Pope, Prelate, and all other *Factions* and *Parties* in the worldly Church, for the justifying of their impetuosity and fury, in carrying on and maintaining all their Ceremonies, formalities, and outside Appendices to their *Fleshly Religion*, against the true spiritual Worshipers, who in all ages have appeared as *Witnesses* against Them: Not but that there is an *House of God*, and a *Zeal* for it; yea, the *Lord's House* is One of those good things mentioned *Gal. 4.* in which it is good for a *Christian* to be zealously affected; But the *Formal Church* doth both misinterpret this *House*, and mistake in its zeal about it. For,

1. The *House of God* are his *Saints*, for the protecting whereof, the good man watches lest it should be broken up, and the wise servant gives all the household meat in due season, *Matth. 24. 43, 45.*

2. The true zeal of the spiritual *Christian* in order to this *House*, is not that kindled from a *Legal spirit*, which calls down *Fire* from heaven, *Luke 9. 54.* (of which nature and kind much of the zeal now appearing seems to be) but an inward, spiritual, and fervent desire to sever the precious from the vile; and to discover, and witness against all the cleaving defilements to the Spirits, Consciences, and Worshipers of *Professing Christians*. Zeal of this nature, is an *Evangelicall grace*. The Administration of the Gospel as it wrought some alteration in the Faith and worship, for which read *John 4. 20, 21.* and *John 14. 1.* So likewise it hath made a great change in the zeal of the *Saints*, qualifying and softening their spirits, and rendering of them more sincere, and tender one towards another, and towards the

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the whole world. The *zeal* of the *Law* did *destroy*, but *this zeal* doth *preserve*; it is as *Fire*, not so much to *burn* and *consume*, as to *enlighten* and *discover*; it tries and searches out the *offendor*; and having discovered him in the light of the Spirit, it leaves him to the more *Legal* and *secular zeal* of *Mosaical* spirits, to *punish* and *correct*.

The *Author* of these following *Treatises*, though in the dayes of his *pilgrimage*, he met with much opposition from the *first* kind of *zeal*; yet (I am perswaded) his *own Spirit* was ripe and seasoned with a pure *Evangelical zeal*: which though it seemed to break forth into some expressions, which by their *flaming*, might seem to import a mixture of *Legal zeal*; yet he was to *trine* a *Master* of it, and it was so much in its *own place*, that it did *enlighten* and *warm* rather than *devour*, and by the *Light* thereof did *discover* the *Formal Religion*, *Ministry*, *Rites* and *Ordinances* of the *earthly Church*.

In which undertaking, if *innocency* and *integrity* of spirit could have *emerted* any *Christian* from the *warfare* of reproaches and *sufferings*, then certainly the *Author* of the following *Discourses*, might well have pleaded his *discharge* from that *service*; but such is the *depraved* state of mankind, that the *arrow* of persecution is usually directed at the most *innocent Saint*, as the very *mark* and *whise* in the whole *Butt* of Profession and Holyness.

But wherein *He* did deserve to hear so ill of any man professing *Christianity* in the *power* of it, understanding persons are yet to seek: Was it because he laboured to discover and purge out the drosse of all *Professions* and *Parties*, *Episcopal*, *Presbyterial*, and *Congregational*? Forgive him this wrong. Did he become any mans *enemy*, any otherwile then by telling of him the *Truth*? Did he nourish principles of *strife* and *division* amongst *Professors*? In a *corrupt* state of things, *Christ* himself came not to send *Peace* on the eath, but a *sword*.

The whole *Body* of *Truth* seems to be rent and torn in sunder, and the several *limbs* of it in small *iota's* and diminutive *parcels* are scattered up and down (as it were) upon the face of the whole *earth*; each *Party* and *Sett* of *Professors*, grasping at some small *portion* and *seed* of *Truth*, and covering it under various mixtures of their own, which many times do *Rear* away the *heart* from the *contemplation* of *Truth* it self; most people *eying* only the *Building*, which doth appear, and neglecting the *Foundation* which lyes under ground.

When

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When the *Almighty* by the *Chymistry* of his *Spirit* shall gather up all the fragments of *Truth* from every several *Profession* (where it now lies scattered and divided, as aforesaid, into one intire body and lump, how beautiful will it then appear? whilst every party shall see its hay and stubble, burnt up before their eyes, and their gold (whether little or much) purified and added to the whole mass, and themselves by this means no longer placing their unity in outward Rites and observations: but being united and reconciled in the common unity of the same spirit.

It appears then, that there are *various* out-goings of *God*, according to the small portions of *Truths* revealed to *Christians* of several judgments and opinions, which when they are gathered up into *One*, and enlarged with that further manifestation of *Truth*, which is yet in *God*, and not powerfully hitherto revealed to the sons of men, will make up that compleat systeme and entire body of *Truth*, which the *Synods*, *Councils*, and *Assemblies* of the worldly Church have in vain attempted to *methodize*, and hold forth in their *Creeds* and *Confessions* for many ages.

Now for the spirit of a *Christian* to run out after one particular manifestation of *God*, and his *Truth* (suppose he could avoid the humane mixtures, adhering thereto) excluding all others, is the way for a man to abound, in his own sense; but not to be filled with the Spirit. And indeed such persons are very narrow and most unlike *God*, it being the priviledge of the *Almighty* to comprehend things even of different natures in the largeness of his Own heart, which is the womb and matrix of all his various, and distinct appearances and outgoings amongst the Sons of men.

If this be so, then those spirits are most like *God*, who comprehend things, as *God* doth; and who are not so fixed to one appearance of a particular *Truth*; but in the mean time can have respect to other appearances of several portions of the same *Truth*; manifesting themselves in the professions of other *Saints*.

This is to be publicly spirited in the things of *God*, not to rest in the Channel of a particular *Truth*, but to trace every *Truth* to the Fountain thereof, which is *God*, and there to embrace it at first hand, as it stands in relation to the whole Body of *Truth*, before it comes to be retayled out to our weak spirits, according to the particular discoveries, which we are capable of.

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This *Author* did discover a *mind* much like *God* herein; The *truth* of all *professions* he did own, and walked up with them by the hand to their head and spring; The *mixture* and *adherencies* of *Flesh* and *blood*, which *carnal spirits* had introduced on a *fleshly design*, pretendedly to beautifie the *Truth*, he did disclaim and condemn, in which attempt his *flesh* suffered, and underwent many *reproaches*, by the *litteral Professors* of the *Formal Church*.

Outward Rites, Ceremonies, and Observations, appertaining to the *Diana* of the *worldly Church*, are the *Craft* by which the *Demetrius's* thereof get their living: and to have their *gain* violently rent and torne from them, is a thing not pleasing to *flesh* and *blood*; whereas the *invible seed* of *Truth*, is not calculated for the *Meridian* of *worldly interest, riches, preferments, or designs*; but is contented to be crucified together with *Christ*, that so it may rise, and live with him in the power of his *resurrection*, as it hath passed with him through the power of his *Death*.

Thus the *Cross* of *Christ* is made *sweet* and *glorious* to the *spiritual Saint*, as being the *first principle* and *seed* of the *Gospel*; For that which we sow is not quickned, except it dye; And if we suffer with *Christ* we shall likewise reign with him; The *Gospel* of the *Carnal Church* runs *Counter* and *Retrograde* to this *motion*; for it doth not pride it self in the seeming *glorys*, and *beauties* of an *outward profession*, which is the life of *Form*; but (in an high *mystery* of *iniquity* and *deceit*) sacrifices the very *notions* of *self-denyal*, and the *Crosse* to its more desirable end in *false* and *fained visibilities*.

To discover such *visibilities* of *Lo here is Christ* and *lo there is Christ*, was the *design* of this *Author*, grounded on the very *Prophecy* of *Scripture* to that purpose, *Mat. 24. 23*. For he well knew that *false Prophets* should arise, hold forth *false Christs*, (i.e.) a *seeming Gospel* opposite to the *true Gospel*, which should so carry the *image* and *form* of the *true Gospel*, that the very *elect* (if possible) should be deceived by it.

Which *seeming Gospel* is the more *dangerous*, in that, instead of *subduing*, it *establishes* the *first Adam*, and the *natural principles* in man, by causing it to pass only through the *shadow* of the *Cross*; but not through the *true vertue* and *crucifying power* of it, by which means the *Soul* and *natural conscience* is lull'd asleep by a *fained crucifixion*, whilst the *natural man* still *lives*; yea, and decks it self with the *spoils* and *Trophies* of the *true Gospel*, and *crucified Saints*, saying with *Agag*, *That the bitterness of death is past*.

'Tis more difficult to reduce such *spirits* to their *true death* and *Crosse*,

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Cross, in regard there is such a *Mystery* of iniquity to be unravelled, and such a *discovery* and *disenchantment* to be made of their false principles, *Gospel*, *Death*, *Cross*, and *Resurrection*, before the true seed can grow up in them. Hence it is, that *Scribes* and *Pharisees* are farther off from the *Kingdom of Heaven*, than *Publicans* and *sinners*.

Besides, the danger of such spirits lyes here, in that they are apt to be carried forth with indignation and fiery zeal, against the true *Gospel* it self, as that which holds forth those things in truth and power, which they have but in notion only: Hence it comes to pass, That under pretence of *Religion* and *Holyness*, the professors of the *Formal Church* do persecute and oppose the spiritual worshippers; casting of them out in the name of the *Lord*, and saying, *Let the Lord be glorified*, *Ila. 69. 5.*

This Friend had much experience of that spirit, which did not only encounter him with all *Native* and *home-bred* slanders (that I may so speak) but also leyed in many *Foreign* and *auxiliary* reproaches of a strange nature and import, on purpose to weaken the credit and authority of his discourses; so *Christ* himself was used by the *Pharisees* of his time, being charged, not only as an *Enemy* to their *Temple* and worship, but also as a *Wine bibber*, a person not strict, but licentious, a *Friend* of *Publicans* and *sinners*.

Thou hast here many of those accusations charged upon, and answered by this *Author*, before a *Committee of Parliament*, (in the *Treatise* entituled, *The honest Heretick*) by whom he was required to put his answer in writing, which he did with his own hand, and it is here presented to thee in the forementioned *Treatise*; Thou hast likewise in the beginning thereof, a brief and more succinct answer, whith to prevent tediousness and too much offence, (such was the tenderness of his spirit) he gave into the said *Committee* with his own hand.

If any do desire a further account of this friend, his writings, spirit, and principles. Take it thus;

His spirit was still working up, to the highest pitch of attainments, though he were sensible of his present frailty, and could say with *Paul*, not as though I had already attained, or were already perfect, by reason whereof he did serve and groan under present bondage, and was as a servant in the house; yet there was a seed of freedom in his spirit, which was not satisfied, but with the highest enquiries, and did not rest but in the search after, and desire of the fulness of God, to be manifested in him according to his measure: so that he was a Son though under age, and in his thoughts did grasp the *Throne*, as you may see in the *Treatise* entituled, *Nor Truth nor Error*, &c.

This

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This precious seed of Freedom in the heart of the Saints, now groaning being burdened, yet will in time break forth powerfully and effectually in them, and by them will accomplish great things in the world. The Lord will appear as a Man of war, This was his Judgment in the Treatise called, *The Lord of Hosts, &c.*

In the mean time all pretenders to this true freedom, and to the fruits and effects of it, being judged by their spirits and waies, (of what opinion soever) were decryed by this Author, and their nakedness laid open. Read *The Bishop of London &c.*

To discover such Pretenders in that un-gospel-like and unapostolike maintenance by Tyths, and in their ineffectual administration of the Letter of the Gospel, with the Rites thereof without the true power, as also to discover the fall of both, & the judgment of the Lord upon both, is the sum of the two Treatises entituled, *The Sword doubled, &c.* something relating thereunto being contained in that called, *The Monstrous dispute.*

Yea, That none might be left without excuse, he gave in his Testimony and witness to the Truth of what he did apprehend, discovering the Formality of the worldly Church; and pressing to attainments indeed, in the Paper entituled, *A Call to the Churches.*

And what those Attainments are, is in some measure held forth by this Author, in the Babe of glory, breaking forth in the broken flesh of the Saints.

In the mean time, such Christians who were pure and innocent in all appearances, were much owned by this friend he had a first and a second Olive-leaf for them, wherein he endeavours to heal and reconcile the broken spirits of the scattered Saints.

Yet this he did without compliance with their sinful waies and Customs, or giving them the least countenance in any Formal or Ceremonious way of worship whatsoever; His spirit was much drawn forth against this. *The great Earthquake*, and *Call to the Churches* will be a witness for him, when the Truth which he saw shall be made visible by the power of God to other Saints in after-times; In which testimony as he was faithful in his measure, so doubtless great is his reward.

So much work of such a nature against such adversaries, managed with so much industry and faithfulness could not but raise up much dust about him, I mean many reproaches and much opposition, of which you may read some in the forementioned Treatise called, *The honest Heretick.*

There were four things in the Ministry which he constantly held forth.

1. That

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1. That there was a *measure* of a *pure appearance* of Spirit and Truth, in the *Apostles* daies.

2. That about the latter end of *their* daies or soon after, a *Cloud* of *Apostacy* darkned and *Eclipsed* the said appearance; the Spirit of the Lord withdrawing it self, and men substituting an outside carnal worship in the room thereof.

3. That this *Apostacy* was *not* yet removed from the generality of professing *Christians*, notwithstanding their *pretences* of *deliverance*; but that they lay under it, till this very day, and were likely so to do for some time.

4. That when the appointed season came, the *Apostacy* should be removed and the new *Jerusalem* come down from God, out of *Heaven*, of which though some glimpses might now appear in particular *Saints*; yet the full view, and accomplishment thereof seemed to be farther off.

And indeed concerning the redemption of the *Saints* from the bondage and darknesse of the *Apostacy*, which after the *Apostles* dayes overspread the Churches, I have observed a double exercise upon the spirits of *Christians*.

1. Some apprehend it near at hand, and the Prophecies in order thereto, to be upon point of fulfilling. Yea, some hasty spirits being deceived by this mistake, have laboured (as it were) by their own power to redeem them selves, upon which accompt they have catched at a seeming deliverance before hand, which not being principled in the power and vertue of the true deliverance, hath (under the shadow of a deliverance) rivetted them more closely to their captivity and bondage. All false and counterfeited waies of deliverance, are far worse then the bondage it self.

I have observed in the Captivities of the *Israelites*, (which were Types of the *Saints* bondage under the *Apostacy* the Letter of the Scripture is very punctual and express, in setting down the just space and period of their servitude and bondage, and (as it were) the very punctum and minute of their deliverance; so that, if they had attempted before that very minute and appointed season came to deliver themselves, They had not only failed in their endeavours, but had committed Rebellion against the Lord.

The *Israelites* served the *Egyptians* four hundred and thirty years; and after the expiration of that time, The self same day they were delivered: *Exod.* 12. 40. They served the King of *Mesopotamia* eight years, *Judges* 3. 8. They served the King of *Moab* eighteen years, ver. 14. The Kings of *Canaan* twenty years, *Cap.* 4. ver. 3. *Midian* seven years, *Judges* 6. 1. The *Philistines* eighteen years, *cap.* 10. 8. And

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again forty years, cap. 13. 1. neither could they at any time extricate themselves from those *bondages* by their *own* might and power, until the Lord raised up *Great and mighty men* in the power of his spirit (*Types of the effectual ministry of his spirit after the Apostacy*) as Sampson, Gideon, Jephtha, who at the appointed seasons, did deliver them.

The like we may observe in the *History of the deluge* Gen. c. 7. v. 8. (which was a *Type of the inundation by the Apostasy*) Noah entred into the Arke by Gods express command, c. 7. v. 1. The waters prevailed just so many dayes, one hundred and fifty, v. 24. The Time when the Earth was dryed, is expressly declared; The day, month, and year, c. 8. v. 13, 14. Then and not before, Noah was commanded to go forth of the Ark.

So likewise in the *Babylonish Captivity*: It was to last just 70 years, 2 Chro. 36. 21. Jer. 25. 11, 12. Dan. 9. 2. Then and not before did the Lord raise up Cyrus a deliverer to rebuild his Temple and restore his people (a *Type of the true Cyrus in the Ministry of his Spirit*). But,

2 The expectation of this true Cyrus, and of the rebuilding the spiritual Temple by him, though it was upon the heart of this Friend, and of some others like spirited with him, yet his approach was not so suddainly expected by him, upon which account he suffered in the judgments of many who call themselves Prophets, just as Jeremiah did before him in the like case, You may read the story in the 28. and twenty ninth Chapters of Jeremiah. Hananiah prophesied in the house and name of the Lord, That the Captivity of the people should be shortlived, once in two yeares all should be restored, verse 3. Amen (saith Jeremy the true Prophet) The Lord do so. As if he had said, I wish with all my heart that it were so, I have no delight in the bondage of the Saints, I desire it were at an end: yet know, that the glasse of the yeares must run out, and those prophets that anticipate or antedate your deliverance, do but deceive you and bring judgment on themselves, for Hananiah dyed the same year, verse 17.

And indeed, if we consider the great workes yet to do, and the many propheties yet to be fulfilled, we may well conclude, That the restitution of all things is yet as far off; The Saints running from Mountain to Hill, is rather an exchange of one bondage for another then any real redemption from the Ancient yoke.

I mention this point the rather, because the right understanding of the Saints Condition, whether they be in the Bondage, or in the deliverance, which in the Scripture phrase is called a discerning of the season.

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seasons, is of great use in order to the *Saints carriage and behaviour* in those seasons. That may be done in the time of *Bondage*, which ought not to be done in the time of *deliverance*. The *Jewes*, in their *Bondage* were to serve the *King of Babylon*. In their *deliverance*, They were to flee from and forsake it, *Jer.* 27. 12, 13. compared with, *Jer.* 51. 6. Let the wise hearted judge and gather teaching from hence. For,

During this *State of Apostacy and Captivity*, this *Author* was of an excellent spirit in reference to the powers and rulers of this world, He followed the advice of the *Prophet Jeremy* to the *Captived Jewes*, *Jer.* 29. *Seeke the peace of the City whither I have caused you to be carried away captive, and pray unto the Lord for it, for in the peace thereof, ye shall have peace.* He did not salumniate or reproach the *King of Babylon*, as some of those (called) *Prophets* had done, who by that meanes brought destruction on themselves, *verse* 22, but in a darke and captived estate, he perswaded submission, as from the Lord to the rulers of this world. This *Author* knew that the *Creation* was made subject to vanity by a greater power then its own, and that it was to rest in that vanity, in hope, till the number of the years were fulfilled: so that it was the *Wisdom*, as well as the obedience of the *Saints*, to make their *Captivity* as comfortable as they could; but to shake off the yoke before the season came, was to rebel against the Lord, *Jer.* 28. 16-

Besides his interest lay not in the powers and priviledges of this world, he was crucified to the world, and the world was crucified unto him.

Let no man from hence charge him as one that fell off, or complied with the *Caldeans*, the *Authors of the Saints bondage*, as *Irijah* and the *Princes* did *Jeremiah* c. 37. 13, 14, 15. No, he had too deep a share in their sufferings, so to do, and his perswasions herein, were not grown dead upon any such fleshly politick design of this world; but upon the true discerning of the seasons.

To conclude, Thou hast here presented to thee, some fragments of this *Author*, That his *Testimony* may not be lost, but may remain upon *Record* against the backslidings of this age; for who cannot but lament to see, professors turned persecutors, the *Principles, Designs, and interests* of this world, ruling and reigning in the spirits of those, from whom better things were expected, whose judgment lingreth not; Be patient therefore Brethren until the coming of the Lord. As for this friend, his memory will be pretious in the hearts of many, (for that *Truth, faithfulness and sincerity* which appeared in him) amongst whom is

J. W.



Nor Truth, nor Errour, nor Day,
nor Night ;
But in the Evening, there shall be
Light.

Zech. 14. 6, 7.

Being, the Relation of a Publick

Discourſe in *Maries Church at Oxford*, between Maſter *Cheyneſ*,
and Maſter *Erbury*, January 11. 1646.

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When the little Book was opened in the hand of the Angel, the Angel cryed as when a Lyon roareth, and ſeven thunders uttered their voices, &c. That is. when there was a powerful appearance of the myſtery of Chriſt: when the myſtery of God (which before was ſealed, Rev. 5. but afterwards to be finiſhed and fully manifeſted) began to be opened, and that ſo powerfully, even to the terrour of the Chriſtian world, and of the Churches alſo (for the ſeven thunders reſpect the ſeven Churches, that is, all the Chriſtian Churches under Antichriſtian Apoſtacy.) I ſay, When the little Book began to be opened, John began to write &c. That's our weakneſs; when any light breaks forth in us, any new diſcovery of Truth is made out to us by the teachings of God in us, we begin preſently to be teachers of men, to write, to publiſh it in Pulpit and Print, or in our private Teachings. This was John's alſo; who was therefore commanded to ſeal thoſe ſayings, and write them not, till he had eaten the Book, and better digeſted that heavenly ſecret, The myſtery of God, and of Chriſt: afterwards he was to preach it, and propheſie to Nations, Tongues, People. and Kings.

This is another Myſtery in the next Chapter, where that propheſying begins. Thoſe two Witneſſes who propheſie in ſackcloth, ſignifie a few Saints who yet make a full witneſs, witneſſing Chriſt in Spirit, and againſt the ſpirit of Antichriſt. Theſe are the two Olive-trees, as having their teachings immediatly from God. Zech. 4. 11. 12. and theſe are

the two Candlesticks, the true Church in Spirit: For the seven Candlesticks were fallen, and removed out of their place, through the Apostacy; but these two Witnesses have the testimony of Jesus, which is the Spirit of Prophecy, Rev. 19. 10. Which Spirit is that fire going out of their mouth, devouring their adversaries: & that spirit of Antichrist appearing in several forms, the dragon the first beast, second beast, Babylon, the great whore, all is but the various appearances of that one spirit of Antichrist in the Christian Church; for there Antichrists seat ever was, and is set up this day, though in a more glorious form, which is but the flesh of the Whore, whose flesh is now fairer, and her forms, her array more fine in scarlet, &c. Rev. 16. 4. Yet these two Witnesses in sackcloth, (who were also in former ages) these few poor persecuted Saints still stand up, burning her flesh with fire, and by their prophesying, though in silence, plague men by shutting heaven, that the rain, (or waters from above) the teachings of God fall not on their Fellowships; and turning their waters into blood, their formal Worship, and teachings of men from below, into the blood of a dead man, Rev. 16. 3, 4. And all this, these two Witnesses do as often as they will; which needs must be none else but Christ in them, God in their flesh coming forth in power and spirit from them, plaguing and tormenting them which dwell on earth, i. e. earthly Christians and Churches also. For this, the two Witnesses suffer (their sufferings being shadowed forth by that sackcloth and bitterness of the Book in their belly) yet all this is but the sufferings of their flesh, and filth of it (as 'twere in their belly) but yet they suffer with Christ, and Christ suffers in them; for they are slain where our Lord was crucified, that is (spiritually) fleshly Jerusalem, Christian carnal Churches, where spiritual Saints, and Christ in Spirit is still slain and crucified: But after three dayes and a half (that is a little longer then Christ in flesh lay buried) the Spirit of Life enters into those dead and unburied Witnesses, who rise with Christ, and Christ riseth in them; yea, they ascend in glory, a greater glory (at least in the letter) then Christ ascended; for none but disciples and friends were witnesses of his Resurrection, and saw him ascend; but the ascension of the Saints their very enemies shall behold.

The sum of all, is this: That which this man writes, he writes not as a clear Truth to publish to the world, not to put off his earth, that heap of Heresie and Blasphemy cast upon him by enemies, to bury his name, and make it rot: nay, he is content to lye unburied yet, to the loathing of his person, that the people who dwell on the earth may look on, rejoyce, and glory over his dead carcase, lying in the streets of the great City.

'Tis well, if Truth shall rise in them that read.

Farwel.

The Relation of a publick Dis- course and Dispute at Oxford, Jan. 11. between Mr. *Cheynel* and Mr. *Erbury*, who spake thus :



Christian friends, and fellow-Souldiers, and worthy Schollars also, I am your servant : I am called this day to come here in publick. from my private walkings; not by my desire or seeking, but as sought out and drawn forth by a twofold cord ; a publick Charge, and a private Challenge : The Charge was publickly given out in a Pulpit, of Heresie and Blasphemy against me ; the Challenge was privately sent unto me, by word, and writing also, in a Letter from Master *Cheynel*, that I should give him a meeting in the Schools, or some meeting-place in the University. The place appointed is *Maries Church*, where I now present my self to wait on you all, and to answer what shall be objected, or to desire a satisfactory answer to this my *Querie* I am questioned for.

That which I have in private, I also profess in publick : What ever I spake was not spoken as a Minister by outward Call, though twice I was made one ; nor as a gifted man, knowing Christ, though once I was accounted somebody by others, and by my self also ; but now I am nothing, know nothing ; and let all men know so of me that I can neither see nor speak (as Ministers or gifted men should) with any clearness in my self, or conviction to others : but enquiring only, and seeking the Lord our God, and *David* our King. This is that condition the Church shall be brought unto, into a Wilderness, where no path nor company shall be to talk with ; but being left alone, the Saints shall be all set in a seeking way ; as the Prophets have foretold ; That about *Babylons* destructions, and their deliverance from thence, *Judah* and *Israel*, those who were a divided Kingdom in Church fellowships, shall come together in one, to seek the Lord their God, and the way to *Zion* ; that is, not the way to Church, as the Churches this day are divided about, by a confused preposterous way, seeking that first which should be last (as if they had found the knowledge of the Lord God already) ; but first seek the Lord their God, and then the way to *Zion* ; that is, to know God dwelling in us, and our selves the habitation of God ; for this is

Zion.

B 2

Another

*Jer. 50.
2. 4.
verse 5.*

Hosea 3.
4, 5.

Another Prophet points at a time that all the Saints shall be left for many daies without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphin : that is, without all publick Worship or Ministry, true or false : false they will not, and true they cannot have. [*Not a King nor Prince*] That is not meant of crowned men, or Civil Magistrates ; but, as I conceive, an Ecclesiastick or Church Ruler, Officer, or Minister of Christ, to go before them ; nor yet a Sacrifice or Ephod, or any Church-Ordinance among them, no not the least means of knowledge or enquiry left : for an Ephod was the least Ordinance under the Law (as all Ordinances under the Gospel are legal alio). By an Ephod, men that were not Ministers or Priests might enquire of the Lord in doubtful cases, or in a distress, as *David* did, and as men do now a daies seek by Fasting and Prayer : but this also at last shall be taken from the Saints, and they shall sit still in submission and silence, waiting for the Lord himself to come and reveal himself to them ; then they shall return and seek the Lord their God, and David their King, and fear the Lord and his goodness in the latter daies : that is, every Saint is yet running about changing their waies, and gadding abroad after one of these three, Men, Means, and Self : But the Saints after they are wearied out with their whoredoms, shall return to their first husband, to God their Maker, of whom they first proceeded and came forth, and shall see God in their flesh ; that is, *David* their King. This I have been seeking, and by seeking I find in the Scriptures these seven things taught by the Spirit.

1 Sam.

23. 9.

Zech. 8.

19.

Hos. 3. 5.

Jer. 2. 36.

Hosea 2.

6, 7.

First, That Christ is a mystery, *Col. 4. 3.*

Secondly, That the mystery is Christ, in us the hope of glory, *Col. 1. 27.*

Thirdly, That the riches of the glory of this mystery was kept secret since the world began, hid from ages and generations, and not made known to the sons of men, *Rom. 16. 25.*

Fourthly, That this mystery of Christ in us, the hope of glory, was manifested by revelation to the Apostles, and Prophets, and primitive Saints by the Spirit, *Eph. 3. 3, 4. Col. 1. 26.*

Fifthly, That what was manifested to them of the mystery of Christ, was only made known in part then to the Saints, yea, to the Apostles themselves ; who as they knew but in part, and had the knowledge only as of children, so they knew Christ but as the child *Jesus* ; that is, they were not come to the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ, or full age of Christ : that is, in the mystery to know the Son of God so in them, and themselves in the Son, as tall and high in stature as he, and

1 Cor. 13.

11.

Acts 4.

27. 30.

Eph. 4. 13.

and taken up in the glory of the Son, and with him into God himself: For that which was manifested visibly to men in the daies of his flesh, that Christ was made of a woman, formed and conceived in a Virgin, brought forth and born into the world, living in *Juda*, dying in *Jerusalem*, rising and ascending into Heaven; all this was the manifestation of the mystery of Christ in us the hope of glory, which was a truth from the beginning of the world, though not manifested to the Saints before Christ came visibly in the flesh: yet then, even before, Christ was in the flesh of the Saints; he was all in all; *Christ the same to day yesterday, and for ever*; formed in them, brought forth in them, living in them, and suffering in their flesh, as well as in the Saints afterwards. Christ in *David*, was the knowledge and faith of *David*; and *David's* faith and knowledge was the knowledge of the Son of God, and faith of the Son of God, who lived also in *David*, as well as in *Paul*, in whom as Christ was speaking, so in *David* also: yea, as Christ was all in all, Christ only acting in them, doing all their works in them; so Christ suffered in them, as the Lamb really slain from the foundation of the world. In *Abel*, the first believing Saint, Christ was slain: And as *Paul* said of himself, *I fill up what is behind of the sufferings of Christ in my flesh*: so the Saints who were also from the beginning, suffered what was before of the afflictions of Christ in their flesh. Thus Christ hath bin the only man of sorrows, and is still suffering, till he shall rise in us: This neither *Peter* nor *Paul* had attained to, to know Christ risen in them. *Paul* knew in part Christ, and him crucified, and desired to know also more fully the fellowship of his sufferings, (yet he knew not this so as those *Rev. 12. 11. who overcame by the blood of the Lamb*, who saw their sufferings to be the sufferings only of the Son.) But as for Christ risen in them, the resurrection of the dead. *Paul* knew not, nor was yet perfect, knowing not himself and the son one perfect man: Neither did *Peter* (though he suffered for Christ, and Christ in him) see the day of Christ, or Christ as the day-Star risen in his heart; no, this was not to be revealed till the last times; when Christ should be so conceived and brought forth of a woman (the weakest Saint) that the weakest Saint should see, not only Christ in them the hope of glory, Christ formed in them; brought forth in them, living in them, dying in them; but Christ rising in them, and revealing himself so gloriously, as if he should say, *I, I am the root and the off spring of David, the bright and the morning-Star*: I am he, who was, and is, and is to come: I was all in all in *David* before; I was his root, from whom alone sprung up all that he did, said or suffered; all *David's* fruit and glory rose up from Christ in him, and returned to the root, to Christ in *David's* lowest and most dead estate.

Pf. 22. 22.
H b. 2. 12.
 13.
Gal. 1. 16.
 and 2. 20.
 and 3. 1.
 crucified in
 you.
Gal. 4. 19.
 and 5. 27.
 and 6. 15.
2 Cor. 13. 3.
Heb. 2. 11,
 12, 13.
Rev. 13. 8.
Col. 1. 24.
Isa. 63. 9.
1 Cor. 2. 2.
Phil. 3. 11,
 12, 14.
2 Pet. 1. 19.
1 Pet. 1. 13.
Isa. 66. 7.
Jer. 31. 22.
Rev. 12. 4.
 compared
Isa. 26. 19.
 & 60. 1, 2.

Rev. 2. 16

estate. So Christ is the off-spring also, and is also that to the Saints to day, as he was to *David* yesterday, their substance, strength, and Song: But Christ in the Saints will be as the Morning Star, and rise in more glory yet, when the new Heaven and new Earth shall be, and new *Jerusalem* shall come down out of Heaven, that is, when God shall dwell with men on earth.

Rev. 21.3; Sixthly, This mystery of Christ in us the hope of glory, of God manifest in mans flesh, which was manifest and in part made known to the Apostles and Primitive Saints before, hath been hid again from ages and generations, ever since the Apostacy and Spirit of Antichrist came into the world with power, and so hath been kept secret since the (Antichristian) world begun, and not made known to the sons of men. This is plainly foretold in the old Prophets, and last Prophet of the New Testament, who speaking of things to come in the Apostacy and daies of Antichrist, saith, *That he saw a Book written within, and on the back-side sealed with seven seals; and no man in heaven, nor earth, nor under the earth, was able to open the Book; nor to look thereon, Rev. 5. 1, 3.* This Book is the mystery of Christ, the Word of God, and the Book of God, in whom both the will and good will of God are written, & by whom all the Councils, Decrees, and deep things of God are declared: The mysteries of Heaven, and all the treasures of wisdom and knowledge are hid in him, yet manifested, as I said, to the Apostles, and Prophets, and Primitive Saints: But the Book was since sealed, and that with seven Seals; that is, perfectly sealed: and sealed from the seven Churches; that is, from all the Churches comprized under the number of seven, (for the seven Seals have reference to those seven Churches) now no Church: yea, no man in Heaven, or earth, or under the earth, none in Church-fellowship, or not in fellowship; no man of never so high apprehension, or deep discoveries of spiritual things, could open or read the Book; or look thereon, that's more: not look thereon, that is, since the Apostacy, no man hath had scarce an outward knowledge, nor a knowledge of the mystery of Christ in the Letter, much lesse in the Spirit; nor seen what was written without, much lesse within. This the old Prophets spake by the Spirit also, *Isa. 8. 16, 17. Bind up the Testimony, Seal the Law among my disciples.* The Testimony is the Book, the Word in the Letter; the Law is the Spirit, the Law of the Spirit of life in Christ: The mystery of Christ, both in the Letter, and the Spirit of life, were bound and sealed, and that from the disciples of Christ: and therefore as *John* wept, so *Isaiah* waits for him who hides his face from the house of Jacob, and looks for him, that is, for Christ, in whose face the glory of God shines that was hid from the whole Church, the house of Jacob. So *Isa. 29.*

10, 11. *The vision of all is become as a Book that is sealed, that neither learned nor unlearned could read it : Neither Prophet, nor Ruler, nor Seer; no Prophet in the Church, no ruling Elder, nor the most seeing spiritual member of the Church, could see into the myttery, nor look thereon : yea, the vision of all, nothing was seen, not in the Spirit, scarce in the Letter : The Reason is given verie 13. Because the fear of me is taught by the precepts of men :* that is, the Knowledge and Worship of Christ was taught by mens Traditions, Forms framed by old Creeds and Councils, new Catechisms and Confessions of Churches (as if the Scriptures and Spirit were not sufficient to teach men all the knowledge of God and Christ clear enough) Therefore God proceeds to do a marvellous work and wonder; *The wisdom of their wise men shall perish, and the understanding of the prudent shall be hid,* that both Fathers, Doctors and Divines could not read the Book, nor look thereon : Yet there is a promise, verie 18. *That in that day the ears of the deaf shall hear the words of the Book ; they that erred in Spirit shall come to understanding, and they that murmured, shall learn doctrine,* verie 24.

Seventhly, That Book which was sealed before, shall be open again, and so it is, *Rev. 10. 1, 2.* there the little Book is open. The myttery of Christ in us is called a little Book in opposition to those huge Tomes and mighty Volumes of Fathers, Councils, and Commentators, Treatises, &c. which have been all the daies of Antichrist : But in the day of Christ, when Christ shall appear in the Saints, then shall the myttery be but a little Book ; 'tis no more then God manifest in mans flesh. If a man could manifest this myttery to the world, as the Apostles could, there would be an end of the Church-controversies this day : for, *without controversie, great is the myttery of godliness, God manifest in the flesh, &c.* But this is that I would say, That the myttery of God shall be more gloriously revealed in the last times, after Antichrist's destruction, and deliverance of the Saints, from the Apostacy, then ever it was by the Apostles themselves at first. This I have shewn more fully in our private speakings, and shall, if called to, give a publick account.

But now it is enough, that when the seventh Angel begins to sound, the myttery of God shall be finished, as he hath declared by his servants the Prophets, *Revel. 10. 7.* What is the myttery of God, but the man Christ Jesus ? — How that man is God, how God is manifest in mans flesh : this hath been declared by the Prophets more fully then in the writings of the Apostles, excepting *John*, and he gives but some hints of that high and heavenly myttery, which the Scriptures of the Prophets do more gloriously speak out, by whom the myttery is revealed, though

not to them, *Rom.* 16. 27. *1 Pet.* 1. 13. compared. And as the Prophets did minister, not to themselves, but to the Apostles: so the Apostles do minister many things of the mystery of Christ not to themselves, but to us in these last times, to whom the mystery of God shall be fulfilled, which was to them revealed but in part. *Rev.* 10. 7.

I dare not say that any thing of this mystery is revealed to me, nor yet dare I deny the teachings of God: But what I have taught, as I would no man to trust me, so I wish all men to try me, and to hold fast that which is good. This is all that I know of this yet, if yet I know any thing.

First, That the Son and the Saints make one perfect man, and that the fulness of the Godhead dwells in both in the same measure, though not in the same manifestation.

Secondly, That the fulness of the Godhead shall be manifested in the flesh of the Saints, as in the flesh of the Son.

These two things, which others see as Heresie and Blasphemy, seem to me as Truths, both in Scriptures, and by that Spirit which speaks in me. If any man can convince me by proofs or power of Argument, I shall submit and be silent.

But because I am forcibly commanded and called forth to speak in publick, I shall according to the power of God in me, do these two things: First, prove the Doctrines by plain Scriptures. Secondly, then propound my Arguments from thence.

My proofs for the first, are from Christ and his Apostles; both to me teach this one thing, *viz.* That the fulnesse of the Godhead dwells in the Saints, as in the Son, in the same measure, though not in the same manifestation, he being in this last sense anointed above his fellows, and God manifest in the flesh: But seeing we are his Brethren, we have the same Divine nature, our Fathers nature as full in us as he and we being his body and fulnesse also, though the oyl first appear poured forth on the Head, yet it runneth down to his hem, all his members are annointed with him: yea, though the crown be only put on the Head, yet every Member is crowned also with it: and though there shall be but one King in all the earth, yet all the Saints shall reign on earth also. How could this be, that so many shall reign at once, and yet but one King, if the Saints and the Son were not one perfect man? And that the fulness of the Godhead is in both in the same measure, Christ himself witnesseth in those words, *Joh.* 14. 1. *Let not your hearts be troubled: ye believe in God, believe also in me.* The Saints before Christs coming, believed on God in Covenant, but not on God in Christ; that was the mystery which Moses himself saw not, nor should see the glory of God in

Heb. 2. 11.

2 Pet. 1. 3,

4.

Zech. 14. 9.

Rev. 15. 0.

Exod. 33.

18, 23.

in the face of Christ; for all that doctrine of free-grace and mercies, &c. was but Gods back parts: but now saith Christ, *Ye believe in God; believe also in me*; that is, believe on God by me: for as Christ is only the Way to the Father, ver. 6. to the Father only is the end and ultimate object of all our Christian knowledge, faith and worship: therefore Christ adds this, ver. 2. *In my Fathers house are many Mansions*. What is the Fathers house, but the Father himself, God himself, the fulness of the Godhead? There are mansions in it: there is not only a mansion for me, (saith Christ) in God, but mansions for you also in him; *I go to prepare a place for you*. But how doth he prepare a place for them in the God-head with himself? Why 'twas by going to God, going to the Father to receive the promise of the holy Spirit. Why, Christ received the Spirit before in the fullest measure: yea, but not in that fullest manifestation: He was the Son before, but not declared so to be the Son of God, but by the resurrection: God was in his flesh at his first conception, but God was not so manifest in flesh, till he was received up to glory, and received the promise of the Spirit, to shed it forth also on every believer, to bring them to God also: *For if I go, I will come again, and receive you to my self, that where I am, ye may be also*. 'Tis not meant of his coming to Judgment in the end of the world, nor of our receiving to himself in the end of our lives after death, as men conceive and comment: but when he should come in Spirit, he would receive them to himself, take them up to his own glory, to be in the Godhead with him; *that where I am ye may be also*: Therefore it follows, *Verily, verily, he that believeth on me, the works that I do shall he do also, and greater works then these shall he do, because I go to the Father*: that is, he that believeth on me, as saith the Scriptures, that believeth so on the Son, that he seeth himself with the Son in God, and God in him as in the Son, he shall do greater works then the Son did in the daies of his flesh: as we see Peter did convert more at one Sermon, then Christ did all his life long; and the Apostles gave the Spirit by the laying on of hands, which Christ did not whilst he lived in flesh. Again, saith he, *John 14. 18. I will not leave you comfortless, I will come to you*; I will not leave you orphans, or fatherless; you shall have a Father as well as I, when I come to you in Spirit, (not his coming at the last day, that was a long time, the Apostles should not live to that, but) *yet a little while and the world seech me no more, but ye see me*. The world, a carnal Christian can see no further then Christ in flesh; when that is gone, the world sees him no more, *but ye see me*: How? *Because I live, ye shall live also*: that is, ye see me in God, and living in God onely; and because I live, ye shall live in God also; for *our life is hid with Christ in God*, as Paul saith. 'Tis in God our

Exod. 36.

6, 7.

Joh. 12.

44. 45.

1 Pet. 1.

21. com-

pared.

Acts 2. 33.

Rom. 1. 4.

Joh. 14. 3.

Joh. 14.

12.

Joh. 7. 38.

& 17. 20,

21.

Acts 2. 41.

& 3. 19.

Col. 3. 3.

life is, and as the Son lives ; for 'tis with Christ, though this be yet hid : *Bun in that day ye shall know that I am in the Father, and you in me, and I in you,* Joh. 4. 20. That is, in the day of Christs coming and appearing in us, we shall know that he is in the Father, and hath his being in God only ; so we also shall see that we are in him, and he in us, and that we have the same being in God. *We shall appear with him in glory,* 1 Joh. 3. 2.

This is plainer expressed, Joh. 17. 21. in Christs last prayer to his Father for those given him : *Neither pray I for these alone, but for them also that shall believe on me through their word,* (believe in the sense before said) *that they all may be one, as thou Father art in me, and I in thee ; that they also may be one in us :* One in glory, one in the Godhead : so it follows, Joh. 17. 22. *The glory which thou gavest me, have I given them.* What's the glory which the Father gave him ? God himself : the Father gave himself, as 'tis vers. 5. *And now, Father, glorifie me with thine own self, the glory which I had with thee before the world was.* That glory was then given ; and that glory which God gave the Son, the same is given the Saints : The glory is given already to them, though they injoy it not, nor that glory revealed in them, nor the Godhead yet manifested in their flesh : Therefore Christ prays there, not for the matter of Glory, as if that were not yet ; but for the manifestation of that glory. What's the glory ? First, perfect union ; *that they may be one as we are one ; as perfectly and fully one.* Ver. 23. *I in them, and thou in me, that they may be perfect in one, that the world also* (as well as they) *may know that thou hast sent me, and hast loved them, as thou hast loved me.* That's the second part of glory ; The same love God bears to the Saints, as to his beloved Son, as hearty and as high a love, as intense and eternal : for extension also, as full expressions of love go forth from God to the Saints as to the Son ; yea, more in the Letter is said of them, though it be the same love in Spirit with the Son also. How do the Prophets pour forth all the tender-heartedness and truest love of God on the Saints, saying, besides many other woing words, that he their Maker is their Husband ; and they his *Hephziba* and *Beula* ; that their Land shall be married also to him ; that is, that he will manifest himself in their flesh (that's their land) and make it one with himself ; then love them as his Son : As a Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee : yea, joy over thee with singing too, as another Prophet adds, *resting in his love.* Why ? Because the Lord thy God is in the midst of thee, God in our flesh. This again is a third story of that glory ; The Saints are taken up with the Son, not only in perfect union with the Father, and fulnesse of love, but living for ever also with the Son in God,

Isa. 54. 5.

Isa. 62. 4.

5.

Zeph. 3. 17.

God; for that's the meaning of that vers. 24. *Father, I will that they also whom thou hast given me, may be with me where I am*, in the same Mansion, in the same place; that is, (as I said) in the fulness of the Godhead, in all the fulness of God: that they may behold this, he says, *That this may be manifest to them, and the world also*; for the Saints sit with the Son already in heavenly places; yea, they are with him at the right hand of God, and therefore are said to dwell in Heaven; whom therefore the Dragon doth blaspheme, even God and his Tabernacle, and them that dwell in Heaven, that is, the Saints, who are the Tabernacle of God, in whom God dwells; and so they blaspheme God in them, calling them for this Blasphemers. Rev. 13.
6, 7. But let us hear what the Apostles of Christ can say for this. Paul prays for the *Ephesians*, that they may comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth all knowledge, that they may be filled with all the fullness of God. *Eph. 3. 18. 19.* Here's a great word and wonderful Glory, a Mytery that hath all dimenstions in it; such a height, that no carnal man can reach unto; a depth that none can dive into; a length that none can compass the end thereof; and such a breadth, that none can comprehend with all their vast understandings: yet he prays that they, with all Saints of the lowest size, the least capacity may comprehend and know the love of Christ that passeth all knowledge: that is, the love of God in Christ, (as the *Geneva* notes well) that we may be filled with all the fulness of God, that is, that all the fulness of the Godhead may be manifest to them and others also: that he prays for; for they were already filled with all the fulness of God. Again, the Apostle is plainer in his proof. *Col. 2. 2, 9. 10.*, where he speaking of the mytery of God, and of the Father, and of Christ; so we read, but falsely, as in other places of this nature; as if there were first God the Divine Nature, then the Father, then Christ; whereas 'tis in Greek, The mytery of that God and Father; there's the first, and then, of Christ. As also *1 Thess. 3. 11.* Now God himself, and the Father; 'tis, Now that God himself and Father; or as the *Geneva* reads in both places, The mytery of God even the Father, that's the first part of the mytery; then the mytery of Christ is the second: What's that? *In him dwells all the fulness of the Godhead bodily*: and, *ye are compleat in him*. Col. 2. 9.
10. Compleat 'tis in the Greek; Ye are filled; With what? With all fulness of the Godhead, as we shewed before, *Eph. 3.* For as it pleased the Father, that all fulness should dwell in the Son, so it's his pleasure the same fulness and measure should dwell in the Saints; though the Son hath in all things the prehminence in manifestation, yet the fulnesses of the Godhead shall be also manifested in the Saints; which is

my second to prove, That the fulness of the Godhead shall be also manifest in the flesh of the Saints, as in the Son. This, *John*, as he did in his Gospel, so in his Epistles makes plain, to me at least: *Be-
 1 Job. 3. 2. loved, now are we the Sons of God. but it doth not yet appear what
 we shall be: but we know that when He shall appear we shall be
 col. 3. 4. like him; for we shall see him as he is.* When he shall appear, that is,
 in us; when that glory shall be revealed in us: Then we shall be
 like him, that is, appear with him in glory, in the same glory of the
 Son, we shall be like him; for we shall see him as he is. The Saints
 under the Gospel saw Christ in spirit, and the glory of God shining
 forth in his face; yet only in a glai's darkly: But after the Apostacy no
 man at all could see the least glimpse of that glory, or look into the
 Book, *the mystery of Christ*, or look thereon: But after the Aposta-
 cy and falling away, being full; the day of Christ follows immediat-
 ly, and then we shall see him as he is; How is that? We shall see him
 in God even the Father, & in us also, and our selves in him, & with
 him living in God, as I said: The Saints shall be teen in the Son:
 This is called by *Paul*, *The manifestation of the Sons of God*, *The glo-
 rious liberty of the sons of God*; *For if the Son (that is, in us) make us
 1 Tim. 4. 1. free, we shall be free indeed*, *Joh. 8. 36.* Therefore, as the first falling
 Rev. 9. 2. away and apostacy of Churches was in Doctrine, not in Worship;
 so the first Doctrine which was darkened with the smoak of the bot-
 tomless pit, with the Spirit of Antichrist, it was the Sun: the Son
 Job. 2. 22. was darkened, and so the Father also: For, *he that denieth the
 Son, the same hath not the Father.* Now here's the first deceit of An-
 tichrist, in denying the Father and the Son, *1 Joh. 2. 22.* No Prote-
 stant or Papist denies this, say they: But Antichrist is a liar:
 Though, in a form of words, Father and Son is confessed; yet in
 truth, in power, and Spirit, they deny both. They deny the Father
 in the Son, and the Son in the Saints; denying God in Christ, and
 the Father all in all in his flesh: For God even the Father, the ever-
 lasting Father, was born & brought forth in that flesh: God in flesh
 lived with men, and in flesh God gave his life for men, purchasing
 the Church with his own Blood: 'Twas God rose, and God ascended
 in flesh: yea, the Son was nothing, but as he was in God, The Son
 could do nothing of himself, but the Father in him did all the works:
 and as God was in Christ, & God all in all in his flesh, so Christ in
 us is all in all in our flesh: Christ the man-child is brought forth
 in us, liveth in our flesh, suffers in us, and shall rise in us, and we shall
 ascend also with him: For as the two Witnesses (those few Saints
 who are yet a full Witness for Christ, and against Antichrist) were
 killed in the City where our Lord was crucified, *Rev. 11. 8.* that is,
 spiritually in the mystery, being crucified with Christ in their flesh,
 so the Saints are said to rise, ver. 11, and to ascend, ver. 12. Se-

Secondly, Antichrist denies Christ to be come in flesh, 1 Joh. 4. 3. Not to come in flesh of the Virgin, made of a woman; this all carnal Christians confesse in their Creed: But Antichrist denies Christ to be come in our flesh, and our flesh to be anointed of God, and with God; for that's Christ the anointed of God, God manifest in flesh. Now God was ever manifest in the flesh of the Saints, though they knew it not before, and the flesh of the Saints is the anointed of God, anointed with all the fulness of God: for to it follows, 1 Joh. 2. 20. *Ye have an unction from the holy One, whereby ye know all things:* That is, as he that is born of God sinneth not at all, because the seed remaineth in him; there is a principle, the Son, the Word, the immortal Seed is in them: to he that is born of God in whom God is brought forth, knoweth all things, because there is a power in him, God in his flesh teaching him all things, that's the unction. Therefore, 1 Joh. 2. 27; the anointing abiding in the Saints, teacheth them all things, and they need not that any man teach them, &c. that is, while they abide in the anointing, and attend on God in them, and hearken to the Father as the Son did: *As I hear, I judge, and I speak to the world the things I have heard of him. I can do nothing of myself; but as my Father hath taught me I speak these things.* Thus the Son had no Tutor or Teacher but the Father, God in his flesh: If the Saints saw this fulness in themselves, the fulness of God anointing their flesh, this would free them from that bondage to Men, Means, and Ministers. This is *Babylons* destruction: first, by mutual divisions, *Isa. 10. 26.* as the Churches divided: secondly, by the manifestation of the anointing, the discovery of Christ in the midst of the Church, God in their flesh: *In that day (the day of Christ) his burden shall be taken from off thy shoulder, and the yoke from off thy neck; and the yoke shall be destroyed, because of the anointing. Isa. 10. 27.* This is the glorious liberty of the Sons of God, the manifestation of the Sons of God, which we hope for, God to be manifest in our flesh; then Christ comes in flesh: and thus if the Son shall make ye free, ye shall be free indeed: But, *ye are of God. little children,* (the least Saint is of God, as the Son is of the Father) and *ye have overcome them;* that is, the wisest and most powerful Impostours of Antichrist: For, *greater is he in you, than he that is in the world;* that is, Christ in you, God in your flesh, who is greater than all, whose very foolishness and weakness is wiser, and stronger than all the strength and wisdom of men, and whose wisdom and strength shall be manifest also in the most foolish and feeblest Saints. This *John* in the *Revelation* more clearly yet reveals; for as he saw the Son in the midst of the Saints, Christ in the midst of the Church; so he shews that all the power of the Son, the glory

1 Joh. 4. 4.

Joh. 5. 30.
Joh. 8. 28.1 Joh. 4. 4.
Zech. 12.
5. 8.

Rev. 1. 13.

and honour of the Son, shall be manifested in the Saints. Not to speak of the old Prophets, who are abundant in holding forth this glory : *The sons of them that afflicted thee, shall come bowing unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet, and call thee the City of the Lord,* (that is, the Saint in whom God dwells) : And therefore, as *at the Name of Jesus every knee shall bow* ; that is, to God in him : for that's his name ; so saith God, *To me shall every knee bow, to me in the Saints* : And therefore, *Rev. 3. 9.* the Lord saith, *I will make them of the synagogue of Satan, that say they are Jews and are not, but do lye: behold, I will make them to come and worship before thy feet, and know that I have loved thee* : that is, As the world shall know that the Father loves the Saints as the Son, *Job. 17. 23.* so the apostatized Churches, the synagogues of Satan shall know it also ; for *Peter* himself was called so, when he savoured the flesh, the things of man, more then the things of God. Jews, that is, legal Church-members, who have belyed themselves into a liberty which they have nor, boasting because of their fleshly Forms and Fellowships, that they are above other Saints ; these false Churches shall come down and worship at the feet of the scattered Saints, who are gathered up into Christ, and with Christ into God ; they shall worship, not them, but God in them, and confess that God is in them of a truth. The power, and honour, and glory of the Son, as I said, shall be manifested in the Saints.

First, his power, *Rev. 2. 26, 27.* *He that overcometh, to him will I give power over the Nations, and he shall rule them with a rod of iron ; and as the vessels of a Potter shall they be broken in pieces, even as I have received of my Father.* See here the power of the Son manifested in the Saints : for so the second *Psalms* speaks of the Son ; *The Kings of the earth and the Rulers, stand up against the Lord, and against his Christ.* Who is Christ the Anointed of God, but the Saints with the Son ? *Ver. 3.* Who would think that poor Saints should have such power ? Yea, such honour have all the Saints, as *to bind Kings with chains, and Nobles with links of iron, and to execute the judgment written of the Son*, *Psa. 149. 8, 9.* Who believes that all the blood-shed, and slaughters this day in the world, the dashings of Kings and Kingdoms one against another, is done by the Saints, though they stir not, but are quiet in the Land ? Yet the Lord goes forth of them, working all, and wasting all by them, by the weakest Saints : *Thou worm Jacob, thou shalt thresh the mountains, and beat the hills to chaff* : that is, as another Prophet phraseth it, *O Jacob*, that is, the weakest Saints ; for *Israel* is the name of power : but *Jacob*, thou art my battle-ax and weapons of war, with thee will I destroy Nations, and dash

dash Kingdoms in pieces like a Potters Vessel. This the Saints have done, and do still, God in them doing all in all. Though this be not manifest in them, nor to the world, yet it shall be, saith the Scripture; the Saints shall have the same power manifest in them as in the Son.

Secondly, The honour also of the Son shall be manifest in the Saints: *He that overcometh, shall sit with me in my Throne; as I overcame, and am set down with my Father in his Throne, Rev. 3.21.* What is the Throne of Christ, but the honour given him of God, to reign and to judg also? The Saints shall have both; not only a Rod or Scepter of Iron to break Nations, but a Scepter of Gold, of Righteousness, to rule Nations: And that Nation which will not *1 Jn. 6.12.* serve thee, shall perish, and be utterly waited: who will not serve God in the Saints. But then again, The Saints shall judg also with Christ, (not by approbation only, as Gentlemen who sit on the Bench with the Judge); but the Saints as the Son shall sit in the same judicial Throne. The Saints shall judg the world, yea Angels: *1 Cor. 6.2.* not only the world, common Churches, with all their Worshippers; but the Angels of Churches also, the Saints shall judg: as Christ judg'd none more hardly then the Priests and Elders of the People.

Thirdly, *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Rev. 21.7.* Here is the glory of the Son, that he is appointed Heir of all things, *Heb. 1.* This glory is given to the Saints also, though the Saints know it not, no more then a crowned child in the cradle knows he is a King. Here is the mystery of Christ, and of a believing Christian also. Who is he that overcometh the world, but he that believeth that *Jesús* is the Son of God, *1 Joh. 5.5.* believeth in that ten'e I said before.

'Tis strange that the Saints, who dare not judg any man, yet are said to judg all things, and to be judged of no man: that they who hurt no man, should be said to destroy all men; that those who have nothing should be said to be Heirs of all, and inherit all things: how could this be, but that the Son is in them, God in their flesh? and so he is their God, and they are not only his sons, but his son. This seems to be a truth in it self, though not manifest to them till they overcome.

This overcoming is seven times repeated, *Rev. 2.* and *3.* and once more here, *Rev. 21. 7.* There's a mystery in that also, in this overcoming: What is it, and what is the thing to be overcome? In a word, 'tis the number and name of the Beast that the Saints must get victory of, *Rev. 15. 2.* But what's the Beast, his name and number? 'Tis the number of a man, that's more mysterious yet. But *Rev. 13. 18* sure

sure 'tis clear that every man is brutish in his knowledg; and though vain man would be wise, yet man is born but a wild Asses colt; yea, *man in honour understandeth not, but is like a beast that perisheth*. So that man is the Beast, who counts himself wise, or to have the knowledg of a man; which the wisest man, even *Agur* the Prophet would not own, when he was to speak of *Ishiel* and *Ucal*, that is, of Christ and of God in Christ: for *Ishiel* is the same with *Immanuel*, *God with us*; and *Ucal* a name signifying power, as Christ is the Wisdom of God, and Power of God. So then, when a man sees only of the humanity in himself, the wisdom of man, or power of man, & sees not God all in all, and the Godhead in him; this is the Beast, this the number of his name, the number of a man: when we shall overcome this, this manhood, this self, and submit to the Godhead in us; when we shall see God only manifest in our flesh, & the flesh nothing, profiting nothing having no power nor wisdom; when thus we deny our selves, follow me, saith Christ; follow him who is our forerunner, and gone before into the Holiest, into the fulness of the Godhead with him; then we are said to overcome and inherit all things. God is our God, and we are his sons, then this shall be manifest; for *Rev. 22. 3.* we shall see his face, and his name shall be in our foreheads: As the Father's name with Christ, *Rev. 14. 1.* so the name of Christ also shall be read in our foreheads. Men shall see the Saints as the Son; that's his new name which he will write on us; and we shall be called by another name, by a new name, which the mouth of the Lord shall name. Mens mouths have still formed new names on the Saints, as from the beginning so of late. In *Queen Maries* daies, the Saints suffered as Protestants; in *Queen Elizabeths*, as Professors; in *King James's*, as Puritans: in *King Charles's*, as Separatists; in our days, as Sectaries, Hereticks, and Blasphemers. But the Lord will give us a new name shortly himself, when *ye shall leave your name as a curse to my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. 65. 15.*

So far concerning the proof those Truths, so far as I conceive them to be. Now I shall come to the Arguments, which are three; the first from the Old Testament, the second from the New, the third from both.

The first Argument is from *Isa. 61.* thus:

Those who are the anointed of God with Christ, to preach the Gospel to the world, whom the world shall own as the only Ministers of God, and honour as the Son, they have all the fulness of the Godhead as the Son.

But the Saints are the anointed of God with Christ, to preach the

the Gospel to the world, and the world shall own them as the only Ministers of God, and honour them as the Son.

Therefore the Saints shall have the fulness of the Godhead with the Son.

There are four parts in the Argument to prove in this Chapter.

First, The Saints are the anointed of God with Christ; that's plain, *Isa. 61. 1, 3.* The same Spirit of oil poured forth on the Son, is poured forth on the Saints, and that in the same fullness.

For secondly, They are anointed with him to preach the Gospel to the world: the same Spirit was on him, that he might preach to the world, and they shall preach to the world also: *For they shall build the old wastes, and shall raise up the former desolations; they shall repair the waste Cities, the desolations of many generations, Verie 4.* What wastings hath War made, not only in the visible world, but the invisible? In the inward man are more wastes; and for many generations men have been desolated of that glory once given them. Now to repair all things in the world, visible and invisible; to build up the ruins made, not by Rome, but even by the most Reformed Churches; to raise up a new building, a City for God to dwell in; this is the work of the Son only; yet the Saints shall do it also; but I believe the world shall be a little more wasted first.

Thirdly, The world shall then own the Saints as the only Ministers of God. *Verf. 6. Ye shall be called the Priests of the Lord, and men shall call you the Ministers of our God.*

Fourthly, *All that see them, shall acknowledge that they are the seed which the Lord hath blessed, Ver. 9.* Now the blessed seed is Christ. *Gal. 3. 16. He speaketh not of seeds, as of many, but of one, the seed which is Christ.* All the Saints being many (in flesh) make up but one Christ (in spirit); yea, God even the Father, that eternal Spirit, shall be manifest in their flesh, as in his; that not only themselves shall see it, but all men shall say, *that they are the Seed which the Lord hath blessed.*

This full Discourse and first Argument of Master Erbury is set forth, not that any man should approve, but prove it; not to justify himself, but to be judged of all. He will not mention any thing in the Dispute at present, being content to suffer in silence, and sit still in his own abhorrency; while others walk in their honour and applause, which he doth not envy them for; for they have their reward, and he his wages, that all men speak evil of him: yet could he with a few words wipe off all his personal wrongs; but then he should be-sprinkle others with some spots and shame, which he is

loth to do. Let the true God who judgeth righteously, clear up all mens falshoods (and truth also) in his due time.

This is all he hath now to say, That as he first professed he knew nothing, nor maintained any thing as dogmatical, but only delivering his mind, drawn out to speak, because he should not be silent, so he confesseth himself not yet carried out of the way of further enquiry and seeking the Truth that God shall teach him, and not men; wishing all the Saints were in that way, to *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* especially now, when the number of the Beast may be read (in mens foreheads) to be the number of a man; and the Lord alone to be exalted in that day.

Isa. 2. 31.
22.
Rev. 13. 18

Well, when *wise men err, and the Princes of Zean are become fools*; that is, the chief leaders in (spiritual) *Egypt* are causing to err and wander, there is a way, a high-way, that way-faring men, though fools, shall not err therein. If any man would be wise still, he dares not call him fool: But as for him who hath found himself a fool already, and sees himself be-wildernessed as a way-faring man, seeing no way of man on earth, or beaten path to lead him, let him look upward and within at once, and a high-way, the Way is found, Christ in us, God in our flesh. Wait here a while for that Spirit and Power from on high to appear in us, walking in the Spirit of holiness, love, and peace; and at last, yea within a little, we shall be led forth out of this confusion and *Babylon*, wherein we yet are not clearly knowing *Truth nor Error, Day nor Night*; but in the evening there shall be light.

Isa. 19. 2,
13, 14.
Isa. 37. 8.

CANT. 1. 7.

*Tell me (O thou whom my soul loveth) where thou feedest
where thou makest to rest at noon.*

The Lord of Host: or, God guarding the camp of the Saints, and the be- loved City. Rev. 20. 9.

Wherein is declared, that God is now rising as a man of War in the Saints, by whom he will destroy all the Oppressors, and Oppressions of men; with Salvation and settlement to the Kingdoms of the Earth.

Zach. 14. 4. *The Lord my God shall come, and all the Saints with thee.*

ZACH. 9. 8.

I will encamp about mine House, because of the ARMY, because of him that passeth by, and because of him that returneth, and no Oppressor shall passe through them any more; for now I have seen with mine eyes.

THis is not to defend an Army, or Arm of flesh; but God dwelling in flesh, defending and saving himself in the Saints from the power of flesh in the world, oppressing his Glorious Appearance in them; the Oppressor shall cease. This, in short is, the sense and sum of that Scripture, *I will encamp about mine House, &c.* What is the House of God, but God dwelling in the flesh of the Saints, or the Saints filled with all the fullness of God? the fullness of the Godhead dwelling in them bodily, or the Godhead em-bodied in their flesh. This house of God, God defends, encamping it about, with himself dwelling in the midst of them, though not yet manifest in All of them through weakness; yet all of them, though in weakest flesh & lowest forms, the Lord of Hosts owns as his Army, in whom he goes forth defending and saving himself, and them from all the powers of flesh without and within, opposing and oppressing his Appearance and Glory in them: so that the Oppressor nor oppression shall appear any more.

This is yet a larger discovery of God in Men, when Men shall come to see God dwelling in them. This Mystery of God I have al-

ready manifested in part, but All the Prophets, old and new, even *John* that last declares the same with the first: for that House of God which the Prophets point at, and plainly tell to be built in the last days, is nothing but the mystery of God when 'tis finished, *Rev.* 10. 7. When God shall be manifest fully in the flesh, God dwelling with Men, yea, God himself in the mid't of them; this is the new *Jerusalem*, the holy City, the Temple, Tabernacle, and House of God; as men may gather clearly, by comparing the Scriptures of the Prophets with *John*, *Rev.* 21. 3. *Esay* 60. 14. & 65. 17. *Ezek.* 37. 27, 28, & 48. 35. For as the whole Creation is a clear Image of God, Mankind a clearer Image then that, of the Godhead: but the Saints, (that's the Son) are the clearest, the expresse Image of his substance or Godhead. God in his spiritual being, and blessedness, his grace, goodness, holiness, love, light, wisdom, power, and all, appearing most visibly to the world in them, whom the world of Mankind therefore hates, because they know them not, nor God even the Father dwelling in them, and their flesh full of God: so the whole Creation is called the House of God, yea, his holy Temple, *Psa.* 29. 3. to the end. There the God of Glory in his Majesty and power, thunders marvellously, and roars in the cloud, the Lord being thereupon, or in many waters, *ver.* 3, 4. The Lord sitteth also upon the Floods; his glorious voice in every other creature, commanding forth his appearance in them: And in his holy Temple (that's the whole Creation) doth every one speak of glory, *ver.* 9. or every whit of it, uttereth, as the margin reads; that is, every whit of the creature uttereth the glory of God; but Mankind is much more the House of God and Temple of his glory, the glory of the Godhead dwelling there more manifest in voice, majesty, and power; forasmuch as man is the Image and glory of God, *1 Cor.* 11. 7. though God be not yet manifest in all Men; yet, in truth, the whole earth; even all flesh and Mankind is full of his Glory, full of the Godhead; and one day the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the Sea, *Hab.* 2. 14. that as nothing can be seen in the Sea but waters, so Men shall see nothing in the world but God.

But as God yet dwells only in the Saints, or is manifest in their flesh only; the Saints in a special manner being called the House of God, his holy Temple, and habitation of his Holiness, the Holy of Holies wherein all his glory appears, and to whom all his secrets are revealed, & made known: therefore though God shall be so revealed to all, that all flesh shall see his glory together; yet the Saints shall first appear in Glory, and Gods appearance be first manifested in them, they being therefore called, *The first fruits of the Creation*, that is, of all

Rem. 1. 20.
Gen. 1. 26.
Heb. 1. 13.

*Character
substantive
ejus*, as
Erasmus
reads, for
there is no
person in
the God-
head, but
God even
the Father
in flesh is
the person
of the Son.
1 Joh. 3. 1.
Esay 9. 6.
Joh. 14. 9,
10.
Joh 37. 4,
5.

Esa. 6. 3.

Eph. 2. 21,
22.

Zach. 2. 13

Esay 40. 5.

Jam. 1. 18.

all mankind, who are indeed the lump and full crop; and therefore are as holy in God and with God, as the first fruits, as the Saints here : For though these are holy, elect, and beloved of God in his first Appearance ; yet when God or Christ in us shall appear the second time without sin to salvation, then no sin, nothing but salvation shall appear, as we shall shew another time : And therefore as no man is holy Now, but God only, the *Holy holy, holy* ; so all men are holy in God, *for the earth is full of his Glory* : As yet indeed, the Saints are called, *Holy men of God*, not in respect of God, but in relation to men, in whom God is not yet manifest : so the Saints are called the Elect and beloved of God ; not but that God loves every man, as the Scriptures speak of the kindness and love of God to All Men ; but All men having not God manifest In them, nor his love made Known to them, are said to be hated, condemned, and damn'd, because that his love, their life and salvation is not yet manifest to them ; so they are said to be under wrath, under the power of death, darkness, and of the Devil, the Devil dwelling in them, working in them ; not as if all men were not of God, and God the Father of all, and all men the off-spring of God, God dwelling in them, and they, being in God, as living in him, moving and having their very being in God, *Acts 17. 27, 28, 29.* But, there being yet left under the power of death, and dark appearing of God, that is, the Devil ; God hath chosen a company of men, to whom he will first manifest all his love, light, life, glory, salvation, and himself to them, dwelling in them : These are therefore called the Holy, the Elect, and the House of God.

Rom. 8. 21.

Heb. 9. 28.

Zeph. 3. 15,

17.

Rev. 15. 4.

Zeph. 14.

20.

Tit. 3. 4.

These only we now speak of, of God dwelling in the Saints. The people say indeed, *The time is not yet come, that the House of the Lord should be built,* (*Hag. 1. 2.*) that God should be exalted and set up in the Saints : and the Saints themselves are very unbelieving also, and backward to build up any thing save self, *ver. 4.* But search those Scriptures, and you shall see God will be set up in them, and by them ; yea, the glory of the later House shall be more then that of the first, *Hag. 2. 9.* that is, as the glory of the Gospel was above that of the Law, so the glory of the Saints in the last days shall be far more excellent & glorious then all the Churches of Saints at first, as we shall shew another time : For in this House (saith God) *I will give peace.* What wars did alwaies trouble the state of the legal Church of the Jews ? yea, the first Churches of Christ were full of wranglings and strife among themselves, with sufferings from the world : but the Saints in the last times, as they shall attain the glorious liberty of the sons of God, so they shall be freed from all sufferings of men, and from their own struglings in the Womb, where now they are ; but when

Isa. 11. 9. when God shall be brought forth in them, and the earth full of the knowledge of God, then no hurt nor destroying shall be; but as all the adversaries of *Judah* shall be cut off; so *Ephraim* shall not envy *Judah*, nor *Judah* vex *Ephraim*; Saints in one form shall not vex those in another, but both shall flee upon the shoulders of the Philistines, towards the West, they shall spoil them of the East together, and lay their hand upon *Edom* and *Moab*, and the children of *Amon* shall obey them: that is, all the Saints closing in love and peace together in God, shall cease their present divisions, and first fall to destroy the powers of the world opposing God in them; and then they shall save the world and be the saviours of men: For if judgment hath begun with the house of God, and the righteous scarcely be saved, that is, if righteous men never were saved without suffering, but must first die before they live, and suffer before they reign: surely the world of ungodly men who have hitherto lived merrily, and reigned as Kings, must be content to suffer and die, not in their persons, but in their power and glory at least, in that power opposing, persecuting and oppressing the appearance of God in the Saints; they must die to that, and have that destroyed by the Saints, or by God in them, that at last the Saints may be their saviours, save them and their Nation and Kingdom from all their oppressors and oppressions, as our Prophet and another speaks more plainly; *Saviours shall rise from mount Zion to judge the mount of Esau, and the Kingdom shall be the Lords, Obad. v. 21.* What's *Zion* but the hill where Gods house was built, where God dwelt and delighted in, that's the Saints in truth: from hence saviours shall arise, and judg the mount of *Esau*, that is, as the Apostle expounds, *1 Cor. 6. 2. The Saints shall judg the world, and Angels also*; for *Esau's Mount* is the power of man set up, oppressing Gods appearings in the Saints, as *Esau* persecuted *Jacob*; and *Esau's mount* is the highest power of man in civil or spiritual excellency, even Angels; the Saints shall judg Angels, men seemingly sent forth of God, and speaking high things to men; yea, Saints themselves flying above their brethren, and beyond their reach as living alone in their strangeness of spirit, making their nest in the Stars: these like *Lucifer*, the son of the morning, must come down, and these Angels must be judged by the lowest Saints. The Saints shall judg Angels; that is, men and things of highest principles and places, men of civil excellency and power also, these are *Esau's Mount*; for *Esau* was the first father of Dukes, Lords, Nobles, *Gen. 36. 15. to ver. 31.* these also shall be judged by God in the Saints. *For your sake I have sent to Babylon, and brought down all their Nobles, Isa. 43. 14.* yea, this is the burden of *Babylon*, which *Isaiah* did see: *Lift up the banner unto the high*

high mountain (Esau's Mount) exalt the voice unto them, shake the hand, that they may go into the gates of the Nobles: I have commanded my sanctified ones, I have also called my mighty ones for mine anger, them that rejoyce in my highness, Isa. 13. 1, 2. Who are these sanctified ones? not only Cyrus and his companions; but the Saints in spirit, who have a command and call from God to go forth in all that the Lord shall carry them on, though against King, Lords, Nobles, and the whole world, *ver. 4 5. for the Saints shall judg the world.* Judgment here and in Scripture is a right ordering of all things, civil and spiritual in Kingdoms and Churches, and in mens spirits also, that are yet full of confusion and darkness, which must be destroyed, before order be set up and established, or a settlement without and within: now the Saints shall judg the world, that is, first destroy, but afterwards save and govern the world; for this is to judg also: and God is said to judg, that is, God in the Saints shall judg the Nations with righteousness, and govern the people with his truth, *Psal. 67. 4. 7.*

This Judgment-day, or coming of God to judg, is the joyfulllest news which ever the world heard: therefore there is so much joy expressed in Heaven, and Earth, and Sea, and all the trees to clap hands *for he cometh, he cometh to judg*; that is, to govern, and settle all things in order, to give a settlement in the Nations. Indeed, before God comes to judg, confusion and a consuming fire goes before him, *Psal. 97. 2.* therefore, in that respect the Judgment-day is dreadful and terrible to flesh, and formal powers, to be consumed by him, *2 Cor. 5. 11.* But when he is come, when God is manifest in the Saints, and God in the Saints shall judg and govern the world, then the world shall rejoyce and sing.

Indeed 'twas ever true, *By me (saith God) do Kings reign, and Princes decree justice: by me Princes rule, and Nobles, and all the Judges of the earth, Prov. 8. 15, 16.* That is, God has been reigning in Kings, and judging the people by Parliaments or Judges of the earth: but this Government of Men has been to the grief and sufferings of the Saints, and of the world also, oppressed by worldly powers, who are therefore called *Babylon* that oppressing City, which when it falls, see how the world will sing, *Isa. 14. 4 7.* Why shall this great joy be of the world? surely, because God in the Saints shall judg and govern: then the world shall be at rest and peace, when violence shall be no more heard in the Land, but thine Officers shall be righteousness, and thine Ex-tors peace. And how doth all this come to passe; but because the House of the Lord, the City of God is so built and set on high? God so appearing in the Saints, that the sons of them that afflicted them, and all those who despised

*Psa 96. 13**Psa. 97. 1.**Psa. 98. 9.*

despised them, shall bow before them at the soles of their feet; not to flesh, but to God manifest in their flesh, whom they shall call *The City of the Lord, the Zion of the Holy One of Israel, Isa. 60. verse 14, 15.*

This is the House of God, and God will encamp about this House: that is, 'tis not for me or man to guard the House of God, and defend this Army; but 'tis the Arm of God, the mighty power of God himself dwelling in the Saints, that saves and defends them, and himself with them, from the arm of flesh stretched forth against him: See *Isa. 59. 26.* This is strange, that God should save himself; but most true it is, that as mans salvation is called the salvation of God, *Isa. 52. 10.* so when God shall save himself, man shall do nothing but see God and his salvation in him. *Isa. 59.* Therefore when the Saints were to passe out of *Egypt* thorow the red Sea, they were to stand still and see the salvation of God: this the Saints have in all this sea of blood and wars of the Nation, nothing but God, and the Arm of God saving them and himself, *Isa. 51. 9.* when *Pharaoh* the King and all his Host have been drowned in destruction.

Now therefore, behold, *Thy King cometh, he cometh meek and lowly, having salvation* (or as 'tis in the margin) *saving himself, Zech. 9. 9.* For 'tis God in the Saints, and his appearance in them, which the Kings and powers of the earth have fought against, and sought to oppress: Therefore now their King comes, that is, God doth manifest himself in them gloriously, that's his riding: *And he rides upon an Ass*, not as earthly Kings on stately horses; but God comes reigning and riding on an Ass, that is, Revealing himself in majesty and glory in the basest of men, men counted so of the Kingdom, despised & dull fellows: for indeed men have made meer Asses of the Saints, laid burdens on them; but when God shall ride on them, and reveal himself in them, they shall reign as Kings on earth, and God shall cause Kings to be subject and minister unto them, yea, and Kingdoms to serve them, *Psal. 45. 4, 5, 12, 16. verses.*

Esa. 60. 12. For this cause the Kingdom hath not utterly perished, because the Saints have not only served the Kingdom, but the Kingdom hath indeed served the Saints.

This Army and arm of flesh, as I said, I do not stand to defend, but God dwelling in the flesh of the Saints, whether in an Army, or no, 'tis all one with God, and to me also, where ever the Saints dwell, and what they do, he does all and dwells in them: that as God hath raised the spirits of Saints to serve the Kingdom in an Army; so the Kingdom has done nothing but served the Saints, both in the Kingdom, and in this Army also; who by the wise appointment and disposing of God in them, has called them forth to

act not in their own particular private way and power, but in the publick authority of the Magistracy and Kingdom; though both have been destroyed by it, and None saved thereby as yet, but the Common interest and freedom of Saints; who, lest they might be markt as Rebels by men, God stampt them with the authority of a Parliament, at first, to break the beginning of their bondage; and when Parliament could go no further, the Army (for the Saints sake among them) had the Call of the Kingdom, petitioning by several Counties, and the common cry of all the oppressed in the Land, that the Oppressor might cease; and the visible power of God coming in, closing all the spirits of the Saints with those in the Army, and carrying forth the Army with them to act in the immediate power of God, whose appearance among them caused all the power of men and oppression of the mightiest to fall: All this to me is a manifest token of the hand of God lifted up, not only for the liberty of the Saints, but for the deliverance of the Land at last from all Oppressions and Oppressors. I speak not this, that men might look upon and adore an Army, but that all men might see God in the Saints, whether in an Army or without where ever they are, they are as well the Army of God, as publick Persons, not for particular interest, (though that may appear for a time in some) but for publick and eternal things, not to themselves, but for all Saints, yea, for all men also.

Therefore as Christ or God in us, comes, and all the Saints with him; so the coming of Christ is as the lightening, shining from East to West; that is, all the Saints are enlightened with Glory alike, when Christ comes, when God comes, or is manifest in the flesh, then all the Saints come or are manifest, and appear with him in glory: that appearance therefore of God which is confined to some particular Saints only, though in them it be a Christ, yet 'tis but a false Christ, that's, *Lo here's Christ, lo there*; I mean a false Christ, in respect of that appearance of his in glory, when all the Saints shall appear with him in glory also.

*Zech. 14. 5.
Matt. 24.*

I speak this, that, the more glorious God appears in us, the more glorious all the Saints appear with us in God, as 'tis, *Zach. 14. 5. The Lord my God shall come, and all the Saints with thee*; not, with him, but, with thee: the Saints shall come or appear in God. The most glorious appearance of God in any Saint, gathers up all the Saints with him, and leaves no Saint behind in Devil or flesh, &c.

Again, the more glorious any discovery of God is in the Saints, the more general it is, and of common comprehension, what all Saints may comprehend and conceive: therefore those strange conceptions and strong comprehensions, those high expressions which

Saints commonly cannot reach unto, nor understand, this must be the coming of a false Christ, both among German Divines, and English also.

3. The more glorious any deliverance is, which God will manifest in &c by his appearance in the Saints, the more general and publick the deliverance will be not of a King or a Parliament, but of the Kingdom and People, yea, of all people also at last: for as Christ is the Saviour of the world, and of all men: so the Saints shall be Saviours in like manner, that is, God in the Saints shall appear as the Saviour of all Men, when the appearance of the great God and Saviour shall be manifest in them; for this is Christ, and the appearance of Christ: Therefore the saving of a particular person of a King or Parliament, is but a false Christ, as I said before, in respect of the salvation of Kingdom and People, which God in the Saints appears for.

Fourthly, as God is not to be known nor considered in his naked being, but as clothed with flesh, *God manifest in flesh*, that's the mystery of godliness: So 'tis a false Christ, 'tis of man only, not of God, to speak of a naked presence of God, a naked power and appearance of God, as if God would ever appear and act, not in flesh; or as if God would ever act with power, not in and by the Saints, but by Himself, singly and nakedly. For as this breaks that union and marriage which God has made with mans flesh: So all the Glory which ever God shall shew, it shall be seen shining forth in the flesh of Men, though the flesh profit nothing, but it, and the goodness thereof shall wither as grass, *Esay* 40. 5, 6. *Esa.* 60. 1 9. and throughout, *Esay* 62. 1, 2, 3; 4, 5, 6, 7. that is, all flesh shall at last see God, and glory in the Saints, though no flesh shall be seen or appear, but God only, *Zach.* 8. 21.

But to proceed where I left.

'Twas not to set up an Army, or arm of flesh, but to set up himself in the Saints; God raised this Army, and all these wars in the time: For their sakes the Lord God raised these wars, else the Saints had not now liv'd in peace, nor the Kingdoms peace followed with them: For as from the beginning of the world there was a war in Heaven, and an enmity between the seed of the Woman, and the Serpents seed: for the enmity between both seeds has caused these wars, that at length all enmity and war may cease in the world.

The Woman is the weaker vessel, and the Saints in this Land were the weakest party for power, the fewest for number, two or three in a Parish persecuted by King, Lords, and all the Commons, by Church and Common-wealth: God comes forth and makes a war

war with both, dividing the Kingdom against it self, and dividing the Church against it self: Thus God by dividing these waters, makes a way for the ransomed ones to passe over, *Esay 51. 10.* that is, by dividing King and Parliament, and by dividing Prelats and Presbyters, the Saints have got Liberty and freedom in their states and spirits to serve God, and Men also to their good. For this was the second step of the Kings coming, and Gods appearing in the Saints, when the Saints (who would and could not live in peace) were raised up in Arms, and strengthened to an Army.

Now, though the Parliament and power of man raised the Army; yet it was God raised up the Saints to an Army. Alas, they were men most quiet in the Land, or Lambs in the midst of Wolves, they would not hurt, they could not hate those who hated and abhorred them, and God in them; the Saints were silly sheepish men, harmless, or † hornless, as Doves, they had no horns to push, nor hoofs to tread men under, nor a sword to strike, nor a spirit to slay, but all to lye down and suffer: Who but God above could raise up the spirit of a Saint to be a man of war like Himself? who, as he delights to be styled the Lord of Hosts, the Lord mighty in battel, the Captain of our salvation; yea, the Camp, the Fortress, Tower, Shield and Buckler of the Saints: so God dwelling in the Saints, though long hid and buried in their flesh, yet now hath raised himself and them also with him, that as he is the Camp, (*I will encamp about mine house*) so they become an Army whom God hath raised: *I will raise up thy sons, O Zion against thy sons, oh Greece, and make thee as the sword of a mighty man, Zach. 9. 18. Arise and thresh, oh daughter Zion, for I will make thine horn iron, and thy hoofs brass, and thou shalt thresh many people, Micah 4. 13.* Although this was true in the Spirit at first, it is as true in the Letter at the second appearance of God. He will make the Saints to have hoofs, and horns also, whom God will exalt as he did *David* from the sheep, to be a mighty man of war. 'Tis God hath put a sword in their hands, and made them as the sword of a mighty man against all the sons of *Greece*: *Greece* was that Country famous for the wisest, wealthiest, and most warlike men of the world: Historians can tell you the names of those wise Masters, mighty wealthy men, men of war, the seat of Souldiers and Scholars; Schools of Learning also were first in *Greece*: all these humane excellencies and glories, God in the Saints hath ruined in this Land, raising up the sons of *Zion*, and the spirits of Saints in the Army, to that height, that every high thing is fallen before them, both King, Countries, Councillors; His Statemen, Souldiers, Scholars, Lords, Nobles, Gentlemen, with all the gallantry of men in the Kingdom, yea, the Churches also, for the first and last

*Matt. 10.
16.
'Antegist.*

Churches of *Christ*, the seven Churches of *Asia* were all, and most of the rest in *Greece*; now All the Churches in the Kingdom, the Church of *England*, the Presbyterian and Independent Churches had a sword of the Spirit come forth from the Saints abroad, which hath slain their flesh, and forms of Doctrine and Worship, which God in the Saints there hath judged, discovered, and destroyed, by the appearance of a greater glory in them ready to be revealed.

And indeed, the greatest destruction in the Land hath been by the appearance of God in the Saints, even at home, and in battel; for nothing but his appearance, and the mighty power of God in men could in so short a time cast down so many strong Holds, conquer so many Royal Armies, rout such multitudes with so few a number, as the Nation of the Scots can witness, and the Cities of *England*, one of them able to encounter a Kingdom, yet fell twice in their Spirits before a small party, which in mans reason had easily been swallowed up, had not the Lord of Hosts, who is the Father of Spirits, raised up the spirits of the one, and laid low the others, as the ground to go over. I speak not now of our Army of Souldiers, but of the Army of Saints; not only abroad in battel, but those also at home have had a hand in the destruction of Kingdoms, *not by power or might, but by my Spirit, saith the Lord*: Now the Lord is that Spirit; that is, the Lord who is that Spirit, dwelling in all the Saints, hath powerfully gone forth and fought against the Nations, *as when he fought in the day of battel, Zach. 14. 3.* that is, the Lord in Saints at home went forth and fought, as well as in those who were in battel. And as the Lord laid Ambushments when his people of old were fighting: so it was the Lord in those also who were at home which fought; for the battel was the Lords. Of the least Saints, he saith, *Thou art my Battle-ax, and weapons of war, with thee will I destroy Nations, and break Kingdoms, &c. Jer. 51. 20.*

Fear not, thou worm Jacob, and ye men of Israel: Israel is a name of strength, but Jacob of weakness; yet though a worm, saith God, I will make thee a sharp threshing instrument that hath teeth, thou shalt thresh the mountains, and beat them small, and make the hills as chaffe; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, Isa. 41. 15. The Saints have been as worms hid in their holes, and trod under every foot of the basest men; but God hath made the highest heads, the hills and mountains, and highest ones of the Land to lie down at last like sheaves of corn, and the least and lowest Saints to thresh and tear their flesh with a flail of teeth, and to scatter the rest as chaffe with a whirlwind into foreign Countries. See the same *Micah. 4. 11, 12, 13.*

I speak

I speak this the more, that men might understand my meaning when I mention the Army; 'tis not to magnifie an arm of flesh, but that the Arm of the Lord might be made bare, that men might see nothing but the power of God in the Saints, where-ever they are in the Country in the City, or in the field: they are all the Army whom God doth guard, and in whom God goes forth, be they never so weak, confused, untiered, or unconstant in their waies and motions; *that they are often passing by, and again returning*: that's their unsettledness, and untayed spirits, coming and going now going forward to high principles, then returning back to base and low compliances: yet for all this, saith God, *I will encamp about mine house because of the Army, because of him that passeth by, and because of him that returneth*: that is, the unbelief of men shall not make the Faith of God of none effect: God is faithful in his Promises, though men are not faithful in their places, nor so performing their purposes and resolutions, as God is resolved to perform what he hath promised of those great deliverances, and glorious discoveries to his people, and his people shall possess both, though they believe neither; *for when the Son of man cometh shall he find faith on the earth?* that is, when God shall be fully manifested in flesh, when God shall gloriously appear in them, will men believe such a glory, even the Godhead to be revealed in them? But mans unbelief shall not hinder the coming of God; yea, the coming of God or the manifestation of God, or God fully manifest in flesh, shall swallow up mens unbelief and faith also; for as the sight of God shall cause our hope and faith to cease: so the Saints have seen more of God in these days, then they would believe or hope for; yea, their former unbelief and weaknesses makes them see God now come and manifested clearer: for as Gods strength is perfected in weakness, so his goodness abounds in their evil and his unchangeableness in their unconstant actions: for though *they passe, and return*, yet God stands still and the same, sure and stable as the mountains, in the midst of mans unsettled and various motions; yea, the more substantial and solid the Saints appear, who change, this causeth God to appear the more without all shadow of changing, who dwells as high in a Saint fallen never so low from his steadfastness, as when he inhabits eternity, or dwells in the unchangeable being, therefore is God in a special manner said *to dwell in the heart of the contrite one and humble spirit*, which is not a Saint's excellency, as has been thought, but 'tis the lowest, weakest state of a Saint to be so humble, broken contrite, ground to powder, as the word signifies; or as that dust which every blast of wind blows away; yet there the eternal unchangeable God dwells as gloriously as in his holy place, and highest Heavens,

that

that is, as gloriously as the most excellent Spirits and Saints who appear most full of God, though God fills all things, the weakest Saint, as well as the strongest; yea, all the weaknesses of a Saint are full of God, who fills all things, as all men, for God descends to the lowest part of the earth, and fills the lowest part of flesh, yea, Hell also, in the darkness and horrid confusion of a Saint, God is there, *If I go down to Hell thou art there*; and God is no where idle, but he is walking and working also in a Saints wandrings and weaknesses, in his greatest backslidings. Therefore he saith, *I will encamp about mine House, because of the Army and because of him that passeth by and returneth*: This, as I said, is the Saints weakness, not to go on in their way as an Army should, but to retreat and return upon the appearance of a threatening danger or difficulty; the Saints should have gone on, God going before them, and encamping about his House because of the Army, that is, because they are an Army of Saints, and the spirits of all are gathered in one, yea, the Spirit and strength of God is as full in one single Saint, as in all together; yet such a weakness sometimes possesseth all, that all are passing by and returning again: yet this weakness of theirs God appears in, yea, powerfully also, for he encamps about his Host, *because of him that passeth by and returneth*, that is, his power encompasseth that weakness, and encamps about it; his power not only appearing in weakness, but his power is made perfect in weakness: Look in that last particular of publick transaction, wherein the Army, that is, all the Saints, acted, in God, or God in them; for as we cannot divide God from the Saints, so the Saints cannot be divided one from another: though some are in the Countrey, some in the City, some in the field, yet all make but one Army or Arm of God; for in them his mighty power appears, and is made bare before the world: now see when and why God made the Saints, the Army so weak as to *pass by, and return back* again from their former principles of liberty and promises to free the Land from bondage and burthens, and they were once *passing by that way*. But why returned they back? because there were stumbling blocks then in their way; yea, in the way of God, and God will not go on till his way be made plain before him; there was the power of an oppressing King, the power of an oppressing Parliament, the power of an oppressed people, yea, the power of an oppressing Army as a guard to the oppressor in all, all these stumbling blocks were then before God in his way with the Saints, therefore they returned in weakness, but the power of God appeared in it, that the oppressor might appear the more in King, Parliament, and People; in secret English so discovered, in open Scots since defeated, yea in the Saints own Divisions now united; all

Eph. 4.5.
Psa. 130.8.

Isa. 40.4.

all these stumbling blocks being taken out of the way, and the way, made plain for God to bring in settlement, salvation, freedom, righteousness, not only to the Saints, but to the world. The Lord hath spoken it powerfully. *cast ye up, cast ye up, prepare the way. take up the stumbling blocks out of the way of my people.* Now God begins to work higher to level that great mountain, that mighty oppressor, that oppressing mountain *Babylon*, all that is oppressing in the world, God will destroy in the Saints. Isa. 57. 14.

This is the last work which God will do in the Saints, and by them also no oppressor shall passe through them any more, for now I have seen with mine eye, that is, as when God delivered his people from Egyptian bondage, *I have seen. I have seen, saith the Lord, the afflictions of my people, and have heard their groanings, and am come down to deliver them.* Gods coming down then was his manifesting himself in *Moses* with mighty signs, and wonders in destroying the enemy, and delivering his people: but he saw first with his eyes, he saw their bondage, that is, he made it visible and certain, clear and most evident to all men, how his people were oppressed and enbondaged in *Egypt*. Acts 7. 34.

Again, when God brought his people from *Babylons* captivity, he saw also with his eyes the stone God laid before *Jehoshua* having seven eyes, *Zach. 3. 9.* *And I will engrave the engraving thereof, saith the Lord of Hosts, and I will remove the iniquity of the Land in one day; in that day saith the Lord of Hosts shall ye call every man his neighbour under the Vine, and under the fig tree, that is peace and perfect freedom to men; this God shall bring to passe in the Saints, typified in Joshua, (called also Jesus,) that is, God in the Saints. Joshua and his fellows, ver. 8. and ye shall call every man his neighbour under his vine, ye shall call, that is the Saints shall powerfully go forth for the liberty and peace of the Land, whose iniquity he will remove in one day, saith the Lord: by iniquity their punishment is also meant, and all manner of oppression God will remove in one day. In what day? in the day of God; when God shall appear in the Saints, the Saints shall appear as the Saviours and deliverers of the world, as those who shall set peace and perfect freedom. That is the stone laid before Joshua, having seven eyes, and engraven by God himself; for God does all in and by the Saints, what he begins he finisheth in them: the stone set before Joshua, is the beginning of liberty & freedom; the engraving of God upon it, is the perfecting of it.* Zach. 3. 9.

What is darkly delivered by the Prophet in that Chapter, is cleared up in the next, *Zach. 4. 6.* *This is the word of the Lord unto Zerubabel, saying, Not by power or by might, or, as it is in the margin, not by an Army or by might, but by my Spirit saith the Lord. Jehoshua the high*

high Priest was before, but now *Zerubbabel* the Captain of the Lords Host, the civil Magistrate is mentioned, shewing that liberty both in civil and spiritual things shall be accomplished in and by the Saints, who are typified by *Joshua* and *Zerubbabel*, the two Olive trees, ver. 12. (or two witnesses and candlesticks standing before the God of the whole earth, that is, witnessing God, and giving light to the world, Rev. 11. 4.)

Now the Saints do all this not by an Army or might, but by the Spirit of the Lord, the Spirit and power of the Lord appearing in them, all the powers of men, and mighty things, Kingdoms, and Cities shall fall down before them, and be levelled at their feet, ver. 7. *Who art thou O great mountain before Zerubbabel? thou shalt be made a plain, and he shall bring forth the head stone thereof with shoutings, grace, grace unto it.* This stone is the same with that before the first setting up of the Lord's house, that is of the Lord God dwelling in men. Now the hands of *Zerubbabel* have laid the foundation of the house, his hands shall also finish it, and thou shalt know that the Lord of Hosts hath sent me to you. ver. 9. *For who hath despised the day of small things, for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven that are the eyes of the Lord, which run to and fro through the whole earth,* verse 10.

The sum of all this is, No Oppressor shall pass through them any more; for now I have seen with mine eyes. Those seven eyes are nothing but the perfect sight of God on all the waies and hearts of Men, on all the intents, and thoughts, and actions of men to oppress the Appearance of God in the Saints, this being the House of God to be built, the foundation stone being laid of Deliverance and Liberty to the Saints; the Saints shall no more act for themselves, but for the world also, to see how liberty may be settled on the whole earth; and foundations of Justice, of Righteousness, and Peace may be established in the Nations. There is yet but a stone of this building laid before *Joshua*, only the foundation laid by *Zerubbabel*, there is yet but a plummet in his hand, a way prepared to this glorious structure. But who hath despised the day of small things? What man dares despise the beginnings of God? The first breakings forth of his glory, and of that glorious liberty of the sons of God, yea, of the sons of men? For the whole Creation, all Mankind shall be delivered from the bondage of corruption, Rom. 8. 21. from all oppression, not only in the Spirit at last, but in the Letter also from all visible oppressors.

Now as the Saints are the first fruits of the creatures, and the dead in Christ shall rise first : so these dry bones, the embondaged Saints in spiritual *Babylon*, shall attain to the first Resurrection and Redemption from Antichrists captivity ; The Saints shall first enjoy their glorious liberty inward and outward, and by them the world afterward, as we shall shew at another time, and Treatise. Let this suffice for the present, That the oppressor shall cease, both *Egypt* and *Assyria*, or *Babylon*, the only oppressors of Gods people : *My people went down to Egypt, and the Assyrian oppressed them without cause ; Now therefore what have I here, saith the Lord, that my people is taken away for nought, and they that rule over them make them to howle, Eisa.*

*Exek. 37.
12.*

42. 4, 5. Behold I will bring them again out of the Land of Egypt, and gather them from the coasts of Assyria ; and the pride of Assyria shall be broken, and the Scepter of Egypt shall depart away, Zach. 10. 11. Therefore, thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, but he shall lift up his staffe for thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. For the Lord of Hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb, and as his rod was upon the Sea : so shall he lift it up after the manner of Egypt. And it shall come to passe in that day, That his burden shall be taken away from off thy shoulders, and the yoke from off thy neck ; and the yoke shall be destroyed because of the anointing, Eisa. 10. 24, 25, 26, 27. For the Lord will have mercy on Jacob, and will yet chuse Israel, and set them in their own Land ; and the strangers shall be joyned to them, and they shall cleave to the house of Jacob. And the People shall take them and bring them to their place. And the house of Israel shall possess them in the Land of the Lord, for servants and handmaids. And they shall take their captives, whose captives they were, and they shall rule over their Oppressors. And it shall come to passe in that day, That the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherewith thou wast made to serve. That thou shalt take up this proverb against the King of Babylon, and say. How hath the Oppressor ceased and the Golden City. The Lord hath broken the staffe of the wicked, and the rod of the Rulers, Eisa. 14. 1, 2, 3, 4. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to passe ; and as I have purposed it shall stand : That I will break the Assyrian in my Land, and upon my mountains tread him under foot ; then shall the yoke depart from off them, and his yoke from off their shoulders, Verse 24, 25.

Let silent Truth, and these Speaking times interpret these Scriptures, and the real experiments of Gods providences in this pre-

sent Age, be a living Commenrary to future Generations of the Saints, who shall Know clearly (what the Saints now but confusedly apprehend) that the Anointing, or Godhead filling their flesh, hath taken away the burdens of *Egypt* from off their shoulders, and destroyed the *Affyrians* or *Babylons* yolk from off their neck, that now the Oppressor ceaseth, yea the Golden City, that Church-state; and Saints rule over their oppressors: not the Saints, as exalting themselves, or exalted over men, but as exalting God alone in the midst of them, and in all Men also. This is the Lords land, the flesh of man, in whom God inhabits; & these are the Lords mountains, Men and Women in whom God only is exalted: In them all yokes, and burdens, and oppressions be troden down, and by them likewise, these being *Jacob* in truth, and the *Israel* of God, who have power with God, with Men much more, or mightiest Oppressors, who are the *Affyrian* and *Egypt* so much spoken of by the Prophets.

Lastly, *This Man shall be the peace when the Assyrian shall come into our Land, and when he shall tread in our Palaces; Then shall we raise against him seven Shepherds, and eight principal Men* (or Princes of Men, Hebr.) *and they shall waste the Land of Assyria with the sword, and the Land of Nimrod in the entrances thereof, &c.* Mich. 5. 5, 6. What is this Man, but God manifest in flesh: For the Saints, though they be never so many millions of men in multiplied flesh, yet they make but One perfect Man in whom the Godhead is embodied fully, or One spirit, that is, God manifest in flesh. Now this Man shall be the peace when the *Affyrian* shall come into our Land. What's [our Land] but our flesh, which is indeed the Lord's Land, which he wholly possesseth for himself: Now when the *Affyrians*, when some embondaging principle and oppressing power within, shall so possess us, as to break our peace and joy; then this Man, God being manifest in our flesh, becomes our spiritual peace again. This indeed is mysterious, and the spiritual meaning of it, but 'tis as true in the Letter; for as in God we live, and move, and have our being: so God has appointed our bounds and habitations; that's our Land therefore in truth, where God has brought us forth, appointing us to live in & inhabir, (though in spirit we inherit the whole earth, and are Princes in all Lands) yet we lay claim to nothing but to this piece of earth which is ours, with as much or more right then Princes Lands to them: Now if the *Affyrian* shall come into our Land, and tread in our Palaces, that is, if poor or rich among us shall have our propriety and peace invaded, by a Kingly Prerogative, or Parliamentary priviledge (that's the oppressing *Affyrian*) We shall raise against them seven Shepherds, and eight principal Men: was

2 Cor. 6. 7.

Acts 17.
26, 27.

not the King that called a Parliament, but the Saints called a Parliament to oppose an oppressing King: so 'twas not the Parliament raised an Army against him, but we raised an Army against an oppressing Parliament: And if God raiseth not up the Army to act immediately in the immediate power of God, but to give that power back again to a Parliament, as the Parliament gave it up to the King, God will raise up a living power from the dust of King, Parliament, and Army, which shall appear in the Saints, who shall yet raise seven Shepherds, and eight principal men, a perfect and a sufficient strength to oppose all oppressing powers, and to establish righteousness, peace, and liberty in the Land, *Mic. 5. 7, 8.*

For as there is no power but of God, so there is no power of God executed, but in & by the Saints among men. It was God that stirred up the Spirit of *Cyrus*, to proclaim liberty to his people, the Jews in captivity, *Exra 1. 2.* that is, God in his people then did appear to powerfully in the spirit of *Cyrus*, that he could not chuse but give them that liberty, being indeed the Lord's captives, (the glory of the Lord in them being imprisoned, and kept under in that captivity and bondage) therefore God spake thus in his people to *Cyrus*, *Let my prisoners go free*, yea, his own arm & power in them brought salvation to himself, first stirring up the spirits of his people after freedom, and then stirring up the spirit of *Cyrus* to let them free.

Thus the power of God in the Saints, once possessed the spirit of the King, and all men in the Kingdom were subject to the power of God in him. The Saints of all men would not stir, but suffer in silence what ever oppressions & persecutions he should burthen them with: But God who will not abide for ever in any form but in the flesh of Saints, (being that *Zion* in whom he will dwell, for ever) the same God though he bear long the evil of men, and the injuries done unto him in the Saints, yet at last he is weary with forbearing, weary in the burthens of the Saints: therefore his power departs from that form where it was before in the King, and seats it self in that of a Parliament, to whom all the Saints are afterwards subject as to their King; yea, their Spirits who were before still in sufferings, now begin to stir, and to be raised up, shaking off all that Royal dust which stuck upon them, and seeing that the power of God departed from that first, and dwelleth now in other powers, they fly to this, and fight also for it as for God: but when the power of God departs from a Parliament also, led aside to selfish Principles, and oppressing practises not only toward the Saints, but to the whole Kingdom, then the Kingdom and all the Saints look upon the power of God in the Army: and though the Army, being in a fleshly posture, had well nigh forfeited the appearance of Gods power amongst them;

yet the most of their Shepherds and principal men being Saints in truth though they passed by; yet they returned again to their first faith, their former principles, yea to higher actions of Honor then before.

And though all flesh be grasse, and the goodness thereof as the flower of the field, and God will stain the pride of all glory; and bring to contempt all the honourable of the earth, yet I cannot but see God, and his glory, his glorious appearance in this Army, most of the Shepherds, the leaders and principal therein, being part of that Army of Saints we have spoken of all this while.

Numb. 23. For God dwells gloriously, and most highly in all the Saints, under lowest forms, as the shout of a King, was with those under the Law, when as yet no visible King was amongst them: so though this wasting of the Land with the Armies sword be of a legal spirit, far below that of Gospel-Saints, who fought only by the sword of the Spirit, yet the wasting of the Land of *Assyria* with the sword, is of a higher dispensation and discovery of God then was in Law or Gospel-Saints: This third dispensation is of a differing constitution from Law or Gospel; that of the Law appeared most in an outward policy of the Church, and Kingdom of *Israel*, that Church being National, the Kingdom was the Church of God, and the Kings were Ministers therein, as the Lords anointed, being types of Christ in spirit: but the Gospel state was most in the Spirit, and of a spiritual appearance in the Churches of Saints, with manifold gifts of the Spirit manifested among them: whereby they were differenced from Kingdoms and Nations without: and as Kings then, and the civil Magistrates medled not with Church or Gospel Mysteries, to order any thing in Doctrine or Worship, or stamp their authority on it: so the Churches of Saints, medled not with matters of state in Kings or Kingdoms, having nothing to do to judge them that are without, only in obedience to the Magistrate in Civil commands: the Saints were then taken up wholly with things within, in spiritual enjoyments, and expectations of a greater Glory to be revealed in them, called, *The glorious liberty of the sons of God; the Appearing of the great God and Saviour in them; the new Heaven and new Earth, wherein dwelleth righteousness*: This the Saints waited for.

Rom. 8.
Titus 3.
2 Pet. 3.

And this is the third dispensation we are now entering into, which, as 'tis a discovery of God differing from Law and Gospel; so 'tis mixt of both, for both were glorious, and the glory of both concentrates and is joyned together in this third. The glory of the first was much in Great deliverances, God appearing gloriously in delivering his people from outward oppressors, from *Egypt* and *Assyria*,
from

from many Kings, and mighty oppressing powers, whom God rebuked for their sakes : thirty and one Kings, are numbred together, whom God then threw down before his people, besides many afterward, raising them still saviours, till at length the Saviour indeed appeared, even God manifest in flesh, not only in the flesh of Christ, but in the flesh of the Saints, (who are indeed Christ in spirit) God appeared, the Saints therefore being called, *Jesus*; who as he was persecuted in them, they filling up the sufferings of Christ in their flesh; so when Christ shall rise in them, and God be revealed fully in their flesh with glory, then they should rise and appear with him in glory, as the Saviours of men also. But now as the glory of the Law was in great deliverances of God: so that of the Gospel was in Glorious discoveries of God in Men, the revealing of mysteries, and of the deep things of God by the Spirit in the Saints, who then enjoyed no great deliverances from outward powers, and persecutions, but laid as dead under all the sufferings of Men.

The third dispensation of God in and to the Saints, is mixt therefore with both the glory of the Law and Gospel also; wherein the Saints do begin to see, (as if faith were failing) they see God manifest in flesh fully; they see God in great deliverances from men, and in glorious discoveries of God himself in the midst of them. *Awake, Isa. 51. 9. awake, put on strength, O Arms of the Lord; Awake as in the Ancient dayes: Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it that hast dried the Sea, the waters of the Great deep? That hast made the depth of the Sea a way for the ransomed to passe over?* What's this? sure God hath seemed to men to be asleep in all these sufferings of the Saints, in these latter ages; but God now awakes as in the Ancient days, cutting *Rahab*, and wounding the Dragon, that's *Egypt* and *Pharaoh* King of *Egypt*: Now God begins to break our bonds, to take away our *Egyptian* burdens; to bring us out of our bondage, under oppressing Kings and Rulers? How is this done, but by drying the deep waters? and what is the waters but the People and Nations; these God dries up and drains all their fulness of strength and state: but how is there a way made in the deep for the ransomed for the Saints? surely by dividing the waters, by dividing the Nations as we said before, God now delivers his People and the Nations also at last.

This glory of the Saints is differing, and far above the glory of Gospel Saints, who were still suffering, from without and within, from men, and from God also hiding his face, through their forgetting him in the midst of them; but both this inward weakness is removed, ver. 13; and the outward also in the end of that verse, and where

Josb. 12. 34
Nb. 9. 22,
27.

1 Cor. 12.
12.
Acts 9. 5.
Col. 1. 24.
Isa. 60. 1.
Obad. 21.

Isa. 51. 9.

Ezek. 29. 3

Rev. 17.
15.

Isa. 51.

where is the fury of the oppressor? yea, all that sorrow and sighing that was in Gospel-Saints, flies away in the now-redeemed of the Lord, *ver. 11.*

Now nothing but songs are heard among Saints, who live in the Spirit, who live in God, in the discoveries of God, in this third dispensation which is indeed the third Heaven, in which *Paul* was rapt for a time, which is in truth the Heaven of heavens. Therefore rejoyce over her, thou Heaven and ye holy Apostles and Prophets, for God hath avenged her, *Rev. 18. 20.* See, here's joy in Heaven for vengeance done on earth; On whom? on Kings and Merchants, or mighty rich men who weep and wail, Alas, alas, *verse 9, 10.* therefore these are plagued, *ver. 7, 8.* By whom are the Kings or mighty men of the earth so plagued? surely by the Saints, by God in the Saints, (who are called here the holy Apostles and Prophets, the Ministers of the Old and New Testament) who are of a mixt temper, between Law and Gospel, or who partake of the glory of both, as those who sing the song of *Moses*, and of the Lamb, *Revel. 15. 2, 3.*

This glorious estate of the Saints is called by the Prophets, the reign of God, and of *David* our King, *Ezek. 37. 24. Hos. 3. 5.*

David had great discoveries of God, above all Kings and Prophets, that he could call himself the Christ, *Psal. 2. 2.* the Son of God, *ver. 7, 12.* yet this was but a type of Christ in us, of God manifest fully in our flesh, that's the last reign of *David*, who was not only a man of God, but a man of war: who had not only inward discoveries of God, but glorious deliverances from men, yea from the King, from King *Saul*, and afterwards was set in a Kingdom. By whom? by every one that was in distress, and every one that was in debt, and every one that was discontented, or of a bitter spirit, gathered themselves to *David*, who was Captain over them, and afterward King, *1 Sam. 22. 2.*

Therefore it is no strange thing to me, that so many miserable creatures are in the Army, and that such base fellows, fools and knaves, joyn with their designs, that men in debt, and discontented, yea bitter spirits comply with the Saints in setting-up God and his glory in them, for the glorious appearance of God in the Saints, and God exalted in them with power, shall not only break the oppressor, but bring in righteousness to the world; when the Beasts of the earth, the Dragon and the Owl shall honour him, that is, the most savage men shall come in and serve God with honor, and praise to his grace, *Isa. 43. 20, 21.* when all the services of formal professors and fleshly Churches shall not be owned of God, *ver. 23, 24.* but their Ministers and ministry abhorred, *ver. 27, 28.*

This is that new thing which God will create *verse 19.* when he will make all things new in Churches and Kingdomes, a new Heaven and a new Earth, the new *Jerusalem*: The holy City, *Rev. 21. 1, 2, 5.* compared.

In this third dispensation, God in the Saints restores all things; Heaven and Earth, things spiritual and civil alſo, renews the forms of Kingdoms, of outward Governments and Order, as well as things in the Spirit, in and by the Saints; who as they have been in the hand of God to break Nations and destroy Kingdoms: ſo they are hid in the ſhadow of his hand, that he may plant the Heavens, and lay the foundation of the Earth again, *Iſay 51. 16.* that is, that they may raiſe up the former deſolations, repair the walle Cities, and the deſolations of many generations, *Iſay 61. 4.* for this is that holy City called *Jehovah Shammah* the Lord is there, the new *Jerusalem*: the third dispensation of God dwelling with men. Firſt, the glory of God returns into his Temple, that is, all ſpiritual things *Ezek. 48.* are reſtored, &c. *Ezek. 43. 7, 8, 9, 10, 11.* and then there *35.* follows reſtitution of civil power, *Ezek. 45. 9.* *Let it ſuffice you, O Princes of Iſrael: remove violence and ſpoil, execute Judgment and Juſtice, take away your exaction, (or expulſion) from my people, ſaith the Lord;* the then-way of worſhip is preſcribed to the Prince with the people, *Ezek. 46. 10.* *The Prince in the miſt of them, when they go in, ſhall go in, and when they go forth, ſhall go forth:* the Prince here is not above, but in the miſt of his brethren, not as our Princes and Parliaments have been, as if civil Magiſtrates, muſt have power in ſpiritual things, and the worſhip of God, to force or conform all to a form of godlineſs; nor the Prince now (if any power of Magiſtrate be when God ſhall appear); the Prince muſt be, not above, but in the miſt of his brethren, in the knowledge and worſhip of God, waiting on God with them, to enlighten and lead them in and out together, out of one truth, into another, or into a higher light in the ſame truth of God.

For this has been the burdensome ſtone, which hath burdened and broken Kingdoms, when Kings and civil powers would ſit above to judg of things in Churches, or ſpiritual concernments: and it is obſerved, That as former Parliaments have ever erred this way, by their own confeſſion at this day: ſo, when ever this preſent Parliament renewed their Debates about Church buſineſſes, by compelling or conſtaining the ſpirit of Men, God renewed his plagues upon the Kingdom, and ſo will upon an Army, or any power of Man that ſhall interpoſe between God and the ſpirits of Men, by compulſion or reſtriction, as they ſay. *O Princes of Iſrael, take away your exactions (or expulſions, Hebr.) from my people, ſaith the Lord:*

I ſhall

I shall not now stand to answer the objections of men, saying, that to set in order things by the sword in this confused oppressing state, is more confusion and oppressing of the power of God; whose Ordinance it is, both in Law and Gospel, that Kings and Governours should be obeyed; that the Magistrate only must set things in order in the Kingdom, *for he beareth not the sword in vain*, therefore we must be subject to the higher Powers. I might reply, that the power of the Magistrate at least, is but the power of the sword upon men, Why may not God now make the power of the sword, the power of the Magistrate? seeing there the power of God appears at present; and if the sword be now the higher powers, why must not men and Magistrates also be subject to it by Gods appointment? especially since the power of Kings and Governours, is but the Ordinance of man at best.

But leaving these controversies to wise men of the world, it is enough for me to know that the Saints now are under a differing dispensation from Law and Gospel. Now since all the glory of the Gospel is gone and all the gifts of the spirit constituting a Gospel Church are ceased; then Churches, and Christian Kingdoms, and the Saints also being in *Babylon*, without and within; there has been a waiting in all Saints, not only for liberty, but for the Spirit to come again, for a second coming of Christ, which is called, the coming of God with all the Saints; now God comes not by changing his place, as Christians carnally conceive Christ to come in the clouds: but as the coming of Christ, is the coming of God; so the appearing of Christ is the appearing of the great God & Saviour in the Saints & as God comes, so the Saints must be said to come; God comes when he appears in glory in us, & the Saints therefore come when they appear with him in glory, when the glory of God comes & clothes the Saints, that men can see nothing but God in them. This is called, *the day of God*, which day is not all light at first, but *is neither day nor night, though in the evening there shall be light*; thus the day of God has begun, though the Saints have been and are still in confusion; neither day, nor night, but in the evening, (when a man would think that light is even going away) all then shall be light, and a full glory flaming forth in the Saints, which shall darken all the glory of man, and dash in pieces the oppressing powers on earth, God appearing in the Saints shall punish Kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in a pit, and shall be shut up in prison, and after many dayes they shall be visited, or found wanting, as the margin reads; that is, those high ones, Kings of the earth, who have invaded the Kingdom of God, and set themselves on high to rule in the Church, to determin

of

of Doctrines and Divine worships, to order all things in the spiritual affairs of men by a temporal sword, by Parliaments or civil power, imprisoning and punishing all Saints who would not conform to their formal Religions. God will so rise and reveal himself in the Saints, that they in his appearance, and with his power shall oppose those earthly powers and Kings of the earth, yea, imprison and punish with the sword the Kings of the earth upon the earth, not only by the sword of the Spirit, (for thus they are punished in hell); but on the earth the Kings of the earth shall be punished with the spirit and strength of the sword: and those who imprisoned and captivated the Saints by their earthly power, or temporal sword, enslaving their spirits also, shall be led into captivity, shut up in Prison, and slain by the sword: *He that leadeth into captivity shall be led into captivity, and he that kills with the sword shall be killed by the sword*, Here is the faith and patience of the Saints, *Rev. 13. 10.* that is, the Saints have got by all their Patience in former sufferings, and faith in the performance of future Glory promised, that Kings and Rulers who have punished and imprisoned the Saints, shall be so used by God appearing in the Saints: *And after many days*, saith the Scripture before, *Esay 24. They shall be found wanting*, that is, for a few dayes men cannot bear with the want of Kings and Rulers; but after many daies they shall be found wanting, and Men will not find the want of them so much: When's that? *When the Lord shall reign before his Ancients gloriously*, ver. 23. the Saints shall not rule like Kings of the earth, but God in the Saints shall be King over all the earth, then all Kings shall fall down before him in them, *the Moon shall be confounded and the Sun ashamed*, ver. 23. that is, all earthly powers or Kings and Rulers, yea, heavenly powers of Churches and Ruling Elders, shall be confounded and ashamed *when the Lord of Hosts shall reign in mount Zion, and before his Ancients gloriously*; this is Zion, the Saints in whom God dwells gloriously, and there be his Elders, as *John* calls them, before whom God will so appear.

Rev. 4. 10.

Therefore Christ though in his first appearance, would not judge nor make war, nor ride a horseback, but on an Ass: yet in the second appearance of God in flesh, Christ is said, *to ride upon a white Horse* (as a conqueror in triumph) *and in righteousness to judge and make war*; *and to have on his head many Crowns*, *Rev. 19. 12.* this must be meant of Christ in us, of God in the Saints; who are therefore the Armies of Heaven following him on white horses, clothed in fine linnen, white and clean, ver. 14. What's this fine linnen, but the righteousness of Saints? ver. 8. not the righteousness of Justification, as men interpret, but righteousness to judge men as Christ before,

or God in flesh is said, *In righteousness to judge and make war.* Therefore 'tis in the Original *δικαιοσύνη* *The righteous actings*; that's righteousnesses of the Saints: For the Saints when they shall judge and govern, or rather God in them, Men shall be judged or governed, in righteousness; yea, all manner of righteousness shall be administered by them, civil righteousness and spiritual also; righteousness that mens consciences may not be oppressed; and righteousness, that men in their converse may not oppress; this is the righteousnesses of Saints, wherein they shall judge: so that Kings and Rulers, yea, all oppressors shall come under their Judgment, as the Prophets plainly express, *Esay 60. 10, 11, 14, 17. Kings shall minister unto thee, yea, the sons of them that afflicted thee, shall come bending unto thee, &c. When thine Officers shall be peace, and thine exacters righteousness,* ver. 17. *Yea, thy people shall be all Righteous, they shall inherit the Land for ever,* ver. 21. 22. *This is the new earth wherein dwells righteousness* 2 Pet. 3. These things are most of all performed in the Spirit, yet I wait on God to see them accomplished in the Letter, to see God in the Army of Saints, wasting all oppressing powers in the Land, that's the Land of *Affyria*, or the Land of *Nimrod*. *Nimrod* being the first King in the world, and he also was King of *Babel*: *Babylon* in the Spirit, is the oppressing City, and *Nimrod* the first King the King of *Babel*, the first oppressor of the world, as 'twas said in a proverb or taunt, *Gen. 10. 9. Even as Nimrod the mighty hunter before the Lord*: not a hunter of Beasts, as our Kings have been, but a hunter of the best Men, as our Kings have also been, hunting the Saints up and down all the Land over, even to far Countreys; but the Land of *Affyria*, the whole oppressing power of men shall be wasted by God in the Saints at last, if not now at this time, God will do it in his time; not only destroy Antichrist within by the spirit and sword of his mouth, but all worldly oppressors by the mouth of the sword. There be many of these in this Land, like the *Affyrian*, many oppressing Laws, and Courts; but Clergy-men and Common Lawyers are the chiefest oppressors therein; the one by their legal tyths and teachings: the other by their tedious Suits and tricks of the Law, oppress and plague the Souls and states of Men: besides, the Prisoners, and the Poor have heavy oppressors, and are Chief among the oppressed. If God now appear in men for their relief and Release. that poor Families may have food, and the Prisoner go free: and if the Lord God shall now appear in the Saints to waste the Land of *Affyria* with the sword, and the Land of *Nimrod* in the entrances thereof, That no Oppressor nor Oppression enter in again into the Government of this Kingdom; I shall praise God that all Men shall have joy and Peace.

The Lord reigneth, let the earth rejoyce, let the multitude of Isles be glad thereof, Plal. 97. 1.

He shall not fail nor be discouraged till he have set up judgment in the Earth, and the Isles shall wait for his Law, Isaiah 42. 4.

The BISHOP of London: or an Episcopal Spirit risen, and appea- ring at London-house: That is, The Spirit of Prayer ceased in the Churches.

Being a brief Narrative of what passed at *London-House* among Church-Ministers, Mr. Simpson at Bishops-gate, and others: on *Munday-night, Novemb. 22. 1652.*

By WILL. ERBERIE.

They shall go with their flocks and herds to seek the Lord, but they shall not find him: he hath withdrawn himself from them, Hoi. 5. 6.

THe Churches of *London*, both Independent and Baptized ones, having formerly associated and girt themselves with *1sa. 8. 9,* a Sword, or Martial power, I mean, some Army-prea- *11, 14.* ching men, joyned in a Body at *Great Alhallows*, to pray compared, for a new Representative, and to preach somewhat against the old; for which they received no Countenance, but rather a Check from the State, and some highest of the Army.

Having there laboured in vain, and spent their strength for nought; *not finding* the Spirit in a Presbyterial or Parochial Church, they changed their quarters, and came to seek it in the *Episcopal Sea* at *London-house.*

There (as men who would build up *Babylon* again) they founded a Structure of two Stories high; not a Pulpit and Reading-Pue, but a stately frame of wood to preach and pray, in two distinct Forms.

The one, being the highest, I conceive is for the *Independent Fellowship*, (for such only I saw sitting there :) the lower is the *Baptized's Foot-stool*.

The Lord brought me there, at first, to behold their *Order*; but seeing their *Confusion*, I yet heard one praying below, afterwards another above, Captain *Spencer*; at whose loud and long Prayer, my spirit was so stirred, I could scarce contain from crying out, *Vox, & prateræ nihil*.

Mr. *Knight* was next: but hoping to find no better from him, I departed in peace and silence.

The next *Munday* I had no thoughts to come there any more: but being occasionally by *Pauls* in the evening, it was in my spirit
REV. 19. 10 to visit my Brethren, and to see if the *Spirit of Jesus* would yet appear in the Churches of Christ so called.

The first man that I heard preaching, was Mr. *Feak*, who (me thought) spake to the purpose concerning Prayer, That the Saints should now return to their *old spirit of Prayer in Gospel times*, which was not in *loose requests*, and *long confessions of sins*, but in short breathings out their *present desires* to God, with abundance of *servency and faith* to obtain.

This was the sum of what he spake very well.

The next succeeded to pray or rather to preach. (for his Praying was meer Preaching) or heaping a company of Promises in studied Petitions, larded with whole Scripture-verses together.

This was below: but looking up on high, I spied Mr. *Simpson*, Mr. *Cockayn*, and others as preparing themselves to something. The first, instead of *praying*, began to *preach*, or *prophezie* as he terms it, and thinks it so; so do not I, neither do I think, that when prayers
Acts 12. 5. were made for *Peter* by the Church, that they spent their time in Preaching.

Before Mr. *Simpson* would name his Text, he opens himself in a large Preface; and, (as if he had stood on the Stool of Repentance) he *confesseth his faults* before us all.

First, he *professed himself a fool*, for the rising of his heart against that which another held forth not according to his apprehension.

Secondly, he said that *he was a fool* again, for that *rigidness* of spirit, to stick to his own, or to *oppose the light that might shine in another*, i. e. the Lord in them.

He shewed further how God had judged that *rigidness in Prelacy and Presbytery*, and would also in the *Independents or Dippers*; so he calleth the Baptized Churches, though I dare not.

But see how the man doth judge and condemn himself, or backslide into the same sin or folly he confess'd but now.

For first, whereas Mr. *Feak* had truly declared what was said before concerning Prayer, Mr. *Simpson* doth presently censure, and publickly condemn, in preaching, what his brother had spoken in truth and peace, with much submission.

Truely I wondered at that *Magisterial Spirit* in the honest man, that *self-confidence* besides. But he conielts'd himself a fool before, and, it may be, he had not thorowly repented of it.

But was it *wisdom*, think you, to fall on so suddenly? And was it not a Truth, that the *spirit of Prayer* in Gospel-times was *more in Spirit, lesse in the Form*? Were there such large confessions of sins in the Primitive Saints, when they came in prayer to seek some special thing? Mr. *Feak* shewed the contrary, in *Acts* 4. 24. And I could shew another Scripture, *Acts* 1. 24, 25. where, in the chusing of another Apottle, *Peter's* prayer was only to that present occasion, and his Petitions tum'd up in two verses. Truly on the like occurrence, as chusing an Elder, &c. not only the Presbyterian Classis, but the Independent Churches, would have made a Prayer of an hour long at least, and not one, but many; and much confession also.

Matter *Simpson* brought forth *Daniel* confessing his sins, &c. But what proof is that under the Law, to the Gospel-spirit of prayer? *Dan.* 9. 4, 10 19.

I'll say no more; 'tis but a Narrative I publish, to prevent misreports, and, if possible, the mistakes of many precious Saints.

I will not repeat any thing of Mr. *Simpson's* Sermon, how low and Legal it was; let the wise speak: I shall only give an account of my deportment there, which to many judg I know not what, neither do I care *Mans* judgement or day; the day of God will discover all things and thoughts, yea the hidden secrets of darknesses, as well as that of light, very shortly. *1 Joh.* 3. 22.
 1 Cor. 4. 3.

Though men said there, I was mad; yet truly I spake nothing but words of Soborness and Truth to me, with peace and love to all.

My Spirit indeed was exceedingly stirred; and though I came thither to hear in silence, yet my heart being hot, I spake at last with my tongue;

Mr. *Simpson*, you have preached long; will you suffer another fool to speak a little concerning Prayer?

Here, at first, a confused cry arose from the great ones there, saying, Take him away. I said I would be gone. But others in the croud call'd upon me to speak. Some answered 'Twas an *Episcopal Spirit*, or contrary to their own principles, to forbid any sober-minded

or peaceable man from speaking his mind. I desired not that any trouble or tumult should be among them; therefore I once more in peace besought liberty to go on.

There was still a reluctancy, and secret *murmurings*, in many: men and women by, bid me hold my peace. Then said I, *Whether you will hear, or whether you will forbear*, I must speak a word; 'tis this, to the Churches.

Prelats had their Common prayers, and your Prayers are common also; Presbyters had their Directory, so have you this day, teaching one another how to pray.

One says, it must be in *short Petitions* only to the present purpose, without such enlarged *Confessions*; another contradicts, and says, none are fit to pray, but *such who are most humbled*, &c. (As if men could not be *humbled without sight of sin*: how then doth God humble himself, &c. and how was Christ *humble even to the death of the Cross*?) Again, saith he, it must be with confession of sins, as Daniel did.

Psa. 113. 6.
Phil. 2. 8.

Such *Confusion* me thought I saw on their spirits and mine, that I took leave to enlarge a little further, proving their present *Devotions* to be but as *Common Prayers*, because quite contrary to the *Practice of Primitive Churches*, wherein Prayers were peculiar and proper only to Saints, and among Saints alone, as *fellowship and breaking of bread*: And Prayers was a Private exercise of Saints together in the Church, not with the world, *Acts 2. 42 Acts 4. 24. 1 Cor. 14. 12, 15, 19, 26.* ver. compared.

1 King. 8.
22.
Neh. 9.

Secondly, I shewed that Prayers were publick in the Jewish Church, that being a National Church, and the Church a Nation: Therefore where ever the Nation met, Prayers might be made (as *Solomon and Nehemiah*) and the Temple likewise was the house of Prayer, and they had *hours of Prayer*, when Peter and John went up to preach in publick, *Acts 3. 1.* but they returned to their own company to pray, *Acts 4. 1, 23.*

I could not be suffered to speak any more, only I told the Churches,

Sirs, your Prayers are legal, and your Preachings legal: I see you are all in the dark, and so I bid you Good night.

As I was going away, I was will'd by some to Ray, and to hear what the Ministers would answer; but they being silent, up starts a Martial man, my very good friend in the Army, Major Packer.

He stood upon a forme, and told the people of me, and of my Ranting Spirit.

I would not give a Gentleman the lye; but I told him presently to his face, that he spake lyes before God and men; and he that could so openly lye to men, how could he dare to speak to God?

But he was a Souldier, and could venture at any thing in earth, and Heaven also: for, after he had vented his spoken, he falls on most valiantly to his prayers, with what Spirit, let men and Angels judg.

I left the man of War praying, and the company in a peaceable posture: thus I departed with my heart to Heaven, waiting when God will come down, and manifest himself to all his people.

Oh that the gathered Churches and scattered Saints could see themselves in Babylon, as dead dry bones, without breath or the Spirit of life, that they might once be made silent to God; and as those divided sticks in the Prophets hands, in which they shall all at last be raised up in one, *Ezek. 37. 11, 16, 17.*

But as yet they are dashing one against another, and so lye dead together, praying for many things without order, yea without any sense at all. Three things they pray for: but, 1. What is it for them to pray for the Spirit, who know not the want of the Spirit, the Baptism of the Spirit being not in the Churches, nor the Church confessing this?

2. Why do the Churches now pray for a way of propagating the Gospel, seeing the wife know, it cannot be, but by the Spirit and power from on high, not yet appearing in the Churches?

3. How can the Churches pray for an Union or love together, while they continue in divided forms, and defiled also? Could the Prelates and Presbyters ever unite? and can the Independent and Baptized Churches? they may in a form in outward fellowship, or common prayers. *Ezek. 37. 23.*

But never shall all the Saints unite, and come to one in love, till wrath be poured forth on all their Forms and flesh (even 7 Vials full of the wrath of God in men.) Then the Spirit shall come from on high, and gather up all the Saints and men in God. *Isa. 26. 8, 16, 20. Rev. 15, 1. Isa. 32. 13, 14, 15. Zech. 2. 11.*

The Sword doubled to cut off both
the Righteous and the Wicked ;
Drawn forth in two following
Discourses, By *William Erberie*.

ISAIAH 31. 4.

Thus hath the Lord spoken unto me, like as the Lion and the young Lion roaring on his prey, when a multitude of Shepherds is called forth against him, he will not be afraid of their voyce, nor abase himself for the noise of them ; So shall the Lord of Hosts come down to fight for mount Zion, and for the Hill thereof.

The Grand Oppressor, Or, The Terror of Tithes ; First Felt, and now Confest : By William Erberie.

The Sum of a Letter, written to one of the Commissioners
in *South-Wales*, April 19. 1652.

SIR,

YOU willed me to write unto you concerning the hundred pounds which you were pleased to promise present payment of, if your Treasury were not empty :

But since I saw you last, the Lord appeared so terribly
Hof. 13. 8. unto me, that (having *torn the caul of my heart*) he discovered the hypocrisie and covetousness that lay hid, and close covered, in my flesh.

That which brought it forth (next to the eternal spirit and everlasting burnings within me) was a business of Tithes, which I took at first from your hands as a maintenance allowed me by the Lord, in you and the rest of the honourable Commissioners, who in much love appointed this as a portion for my poor Family, and as a reward

reward for my former services and sufferings, for the State, and the Saints in *Wales*.

Which undeserved favour (as I thankfully acknowledg, so) did I quietly possess the same in silence and quietness of mind, till the Lord God Almighty began to roar like a man of War, and cry like a woman in travail within me, bringing forth himself in that I shall now declare unto you, and to the Churches in *Wales*. Isa. 42.
13, 14.

I told you Sir in private, that in my late publick Teachings I was carried forth contrary to the inclinations of my own Spirit, willing rather to sit still in silence, and spiritual retirements with my God, waiting for his glorious appearance with power in all his people.

But so it was, that by a special providence I came abroad to the people, whom I acquainted, that to my present apprehension, I was not certain that I had any call from God or man, or from my self, but meerly by a strong hand, I know not how, I was thrust forth into the Harvest, where I was immediatly met with the noise of Tythes in this manner :

The first Scripture I opened, not to preach, but only to expound, (according to the Teaching of God in me) was *Isa. 61. 1, 2.*

There I saw and said, that God in Christ had glad tydings to speak, and great things to do (in these last dayes also) for three sorts of people ; for the poor, for the oppressed, and for the Prisoner.

The meek that's the poor, as Christ interprets, *Luke 4. 18.* *The broken-hearted*, that's the oppressed, as every County can testify; and the opening of the prison-doors to them that are bound, is good tydings for the Prisoner.

This day (saith Christ) *is this Scripture fulfilled in your ears* ; and this have we heard and seen in our dayes, God so appearing in the present powers, that 'twas hoped this was *the acceptable year of the Lord*, for the people of the Land to look for their long expected and promised libertie to the Captives, who, by an Act of Justice and Mercy from the Parliament of *England*, are set free from their several Prisons, (yea, from forraign Captivity in part) as the first fruits of that following Redemption which the oppressed and the poor of the Nation do likewise hope for.

But before I heard of that News, I had formed my matter in this Method; the first moneth of the year I began to speak for the poor. March 7.
from these Scriptures on several Sundayes *Isa. 61. 1, 2, and 14. 32. Zeph. 3. 12. Psal. 72. 4.*

With this last I began the second moneth for the oppressed, *Psal. 72. 4.* as afterward I ended the third moneth with the Prisoner, April 4.
May 2.
from *Isa. 42. 6, 7. and 49. 8, 9. Zach. 9. 11, 12*, but before that 1030
I spake for the oppressed, from *Psal. 72. ver. 1, 4.* that when the

King and his Son should come to reign, he would break in pieces the oppressor, oppression must cease, and the oppressed must have ease.

The next first day of the week, I spake from *ver. 12, 13, 14.* That *the blood of poor oppressed men is most precious in the eyes of God*; for he *eyes them* and all their oppressors, as another Prophet phraseth it, *Zach. 9. 9.*

Upon this, God began (as I said before) to roar in my Spirit, and I to hear nothing within me but the cry of the oppressed, 'twas far (me-thought) from my temper to tread on a worm, or to oppress the poorest creature in the world; but still 'twas told me both waking and sleeping, that *God would break in pieces the oppressor*, and that the *blood* the poor was *precious in his sight*.

Then the oppression of Tithes came to my ears, and the cry of the oppressed filled my heart, telling me, That I and my children fed on their flesh, that we drunk their blood, and lived softly on their hard labour and sweat.

All the Petitions against Tithes were presently presented and spread before me by God, who asked, Is it not the gain of oppression that thou and thine live on?

Truly Sir, there was never a day went over my head, but I heard something of him from God, and from men also, who, not knowing the working and wrath that was within, did continually hit me in the teeth with something of Tithes.

One came to my Chamber, a worthy Gentleman from *England*, complaining of the Commissioners of *Monmouth-shire*, who (as he came along) had a meeting at Christ-Church, to take a more strict account of each mans Tithes, and that he met with many poor Country-men in the way crying out of their oppression, and that (as they said) by the people of God.

Another day an honest man of our Country, comes in and tells me, he had formerly taken a good bargain of Tithes, from the Commissioners of *Glamorgan-shire*, but he had no rest in his Spirit from the time he farmed it from them, but was continually tormented till he delivered it up, which he did (as he said) very quickly, else he thought in his heart he had run stark mad out of his wits.

And truly Sir, 'twas so with me in this, though I have been *afflicted from my youth, and suffered the terrors of the Lord to distraction*; yet (for the time) I was never so distracted, confounded, and filled with fears in all my former temptations, as in this of Tithes.

And yet this trouble was not like those legal terrors I suffered of old; but it was like fire in my bones, which I believe is the eternal Spirit, and everlasting burnings, which will shortly break forth upon all

all the oppressors of the land, to burn up their flesh, fulness, and those fair buildings which they have raised on the ruines of others; enriching themselves in the Nation's poverty.

The fire that was within me had new fuel cast thereon, which *Isa. 29. 18.* to my feeling encreased to fiercer flames; for every day I opened my Bible to read (the remembrance of Tithes coming still to my mind) the first line that darted in mine eyes, was alwaies something against Oppression, as *Isa. 5. 7, 8. Micah 2. 2, 3, 8, 9, 10. ver.* Again, *Isa. 9. 16, 17, 18, 19, 20. Isa. 30. 10, 11, 12. Jer. 22. 17. Ezek. 7. 19.* These and many other Scriptures came not in by way of a Concordance, nor yet as sought out by me, but they found me out, so that I once feared to open the Book any more.

But there was a Book within me, which though I would shut, and be willingly deaf to what was written therein, yet I was made to hear with a witness, *Isaiah 33. 14. The sinners of Zion are afraid, fearfulness hath surprized the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings? he that walketh righteously, and speaketh uprightly, and despiseth the gain of Oppression, &c, he shall dwell on high, &c.*

This was my morning thought, which made me rise up quick from my bed, and after second thoughts I hastened away to Church, *April 8.* where the Sheriff and Judges, were expected to come unto Sermon: there I resolved in the face of all the Countrey to cast off the gain of Oppression, and the burchen of Tithes, intending (with their Honors leave) in the end of all, to have spoken a few words on *Psa. 68. 5.* But the Judges not coming that day to Church, the Preacher did no more but expound in the Pue (there being but a thin Audience) upon this my former resolutions fell, and I thought within my self, surely the Lord would nor, I should openly meddle with this point, nor be too scrupulous in an outward thing, as this of Tithes: so I quietly heard the Man, and God also, in the very words then read, *Eccles. 7. 7. Surely Oppression maketh a wise man mad, and a gift destroyeth the heart.*

For all this, I returned home without the least touch, or trouble of conscience, saying, now I shall have peace, and be still provided for as formerly, I have been to offer up my Isaac, my beloved Tithes, but the Lord hath spared it and accepted me; I see a Ram caught in the bush for a Sacrifice, that is, my carnal mind and imagination; for now I looked upon this of Tiths but as a fleshly outward thing, a poor low business for any spiritual man to be scrupulous of, therefore I said, I would go to my heights again, if once I might see the King in his beauty, and the Land that is very far off, *Isaiah 33. 16,*

The next day I came to your chamber, where I was welcomed with respect and kindness, but before I could sleep that night I was awaked again, and the Lord began to *answer in the secret place of Thunder*, he that despiseth not the gain of Oppression shall not dwell on high.

Psa. 81. 7.

Then down I came to the deep, and dwelt that night in the dark, in the shadow of death, yea, in the belly of hell. I cryed the next day also, *O Lord I am oppressed undertake for me, Isa. 38. 14.*

This Scripture was that daies Text; when I was to speak good things to the oppressed, I heard nothing but bad news and sad tidings to my self, standing there under the *gain of Oppression*, I could experimentally tell this truth, that God would plague the oppressor, in whose stead (me thought) I was that day *chattering like a Crane, and mourning as a Dove*, in my cry, *O Lord I am oppressed, undertake for me*, it was answered, thou art an oppressor of men, and now thou art justly oppressed by God.

That was the sum of that morning-exercise, how men oppress God, in mans oppression; and then that God oppresseth also their spirits, as they do His.

Truely to that time I never found the experience of this so true; *The love of money is the root of all evil*, evil of sin and of punishment; for by this I began, not only to *err from the faith*, and from trusting on God, but to be pierced through with many sorrows, yea to be drowned in perdition and destruction, *1 Tim. 6. 9, 10.*

And yet how often did my desire to be rich make me fear to be poor, and my proud heart seek to silence the cries of God and men within me, to shift off the thoughts of oppression, and the business of Tithes, as a thing not belonging to me, but for the States to reform? Again, my heart told me, that Tithes are now new modled and set in another form, with some moderation also.

And again, Tithes are coming into the Treasury of the Commonwealth, God forbid said one within me, but thought I, why may not I take at present this free gift from the civil powers, as the Pastors, Teachers, and Preachers, of the Gospel in *Wales* this day, who are maintained by Tithes?

Oh this renewed my former troubles, enraged those terrors, telling me, if now I be silent, I should not only betray my Country, and the Governours of our Commonwealth to the judgment of God, but be base, and lye to the Churches, not speaking the truth, which many poor Christians, not attending to, do daily wound their weak consciences by a little too much worldliness, (as in other things) so in farming of Tithes, which all the godly Preachers and people of God in *Wales*, did formerly profess, preach, and pray against.

Thus

Thus many Ministers also are unsensibly fallen into a new light, which themselves condemned in others; for my part I follow the old, and profess, that I can see yet nothing in Tithes but the *gain of oppression*, continued and kept up meerly by Ministers, and Church-Members, who being men of power this day, might easily p. evaile to remo.e this and many other oppressions, at least, with the people of the Land to petition the present Governours, to ease the oppressed of their burthens, as to release the prisoners from their bonds, and to relieve poor Families with bread by a publick stock.

I speak not now of those Tithes which are part of mens temporal estates, but of such Ecclesiastick Revenues appointed at first for Popish Priests, now for Preachers of the Gospel, this being a greater oppression then the Tithes of former times, my spirit was oppressed by the Lord, till I had quite thrown away this abomination, and burthen of the Land.

Thus then to me it is presented as more oppressive than Priestly Tithes; Secondly, more oppressive than Popish Tithes; And thirdly, than Prelatick, or Presbyterian Tithes heretofore.

First, I say, Priestly Tithes under the Law had the command of God. Secondly, it was not forced on men by the power of the sword, but either freely given by the people, or urged by the Prophets with promises and threats to such who were disobedient or unwilling: Thirdly the Priests did not eat up all the Tithes themselves, but as there was a yearly Tithe for the Priest, to every third year, there was a Tithe for the poor; Oh, that the poor might have their Ar-rears out of the unreasonable gain of Gospel-Priests! Fourthly, Priests under the Law had but the tenth; our Preachers of the Gospel take up the fifth or fourth, of mens lands and labours. Fifthly, the Priests who had Tithes paid them, had no other portion or temporal estate as most of our Ministers have, who may therefore preach the Gospel freely if they can.

*Deut. 14.
28, 29.*

Secondly, they are more oppressive than *Popish Tithes* in forraign parts: *France*, the Kingdom of *Asses* (as 'tis called) hath not such an oppression in Tithes for their Priests, as our Protestant Teachers and Preachers of the Gospel do burthen this free Nation; for as 'tis credibly reported by some, who have long liv'd in *France*, that there and in *Spain* al'o, only Tithe of hard corn is paid, that is, of Wheat and Rye, but no Tithe of Barley, Oates, Pease, Beans, Fitches, Tills, much lesse Tithe of Hops, Hemp, Flax, Saffron, or of garden Hearbs.

Secondly, 'tis not the tenth sheaf as ours, but only the twentieth sheaf of Wheat and Rye is paid with them. Thirdly, if there be but nineteen Lambs, there is none, if thirty nine there is but one

Lamb

Lamb for the Priest, as one of twenty, and two of forty is his Tithe; but our Gospel-Priests must have one Lamb of ten, yea, one of seven if there be no more. Fourthly, ours have not only the tenth Lamb, but Tithe of the Wool of the nine remaining, whereas the Popish Priest hath no Tithe of Wooll at all. Fifthly, They take no Tithe of Calves, Hay, Hay-grasse, or Justments, much lesse Tithe of Pigs, Geese, Apples, Eggs, and of every thing almost the poor live on, our Gospel Ministers must have their Tithes.

Thirdly, since the Independent Pastors are turn'd Parsons and Preachers of the Gospel, Parish-Priests; the burthen of Tithes hath been more oppressive in them, than in the Prelats and Presbyters heretofore. For first, These were National Ministers, and did service to every Parish in the Nation, therefore the National maintenance was more of right proper for them; but the Independent Churches, separating from the Nation, and professing a Gospel-practise, cannot for shame deny their own Principles, as to keep up Tithes, but rather to look for a maintenance from their own Churches, or to live of the Gospel, if they preach to the World; I say of the Gospel, that is, to live by faith in God, who will doubtless feed his servants, and cause men freely to contribute unto them who preach the Gospel freely. Secondly, The Tithes formerly were never so farmed out to Commissioners friends, who rackt the poor Parishioners to raise their own privat gain, though they get forty or fifty shillings yearly by the bargain. Thirdly, as 'tis more reasonable for the Parish to Farm their own Tithes with the former abatements, so in these times of publick Taxes, Contributions, and necessary burthens on the Nation, the oppression of Tithes is more intollerable, but our Independent friends load the people who hoped to have been eased of all by their means. Fourthly, Godly men in *Wales* who have suffered much for the State, and in tendernels of conscience could nor pay Tithes to the Prelats of old, yea, who were indulged in those daies, are now forced, not only to that, but to pay all their Arrears of Tithes formerly spared. Fifthly, as Tithes under this oppressive Form was first established by the Churches of *Wales*, who have given example for the English to follow the pattern and oppression; so consider what the Churches there have gained by this, even more Officers in the Church than ever Christ commanded, as Commissioners, Treasurers, Sequestrators and Collectors for Tithes, a thing which neither Law nor Gospel, nor former Ages ever heard of. Sixthly, God compareth such unto *Thieves and Robbers*: *Gilead is a City of them that work iniquity, and polluted with blood*, or as the Margio reads, *cunning for blood: And as Troops of Robbers wait for a man, so the company of Priests murder in the way*.

Hos. 6.8.9.

by consent: the Geneva notes Gilead to be the City where the Priests dwelt, and the company of them was like a Synod or Classis, Independents and Presbyters agree together and consent in Tithes. Seventhly, Do not the Churches by this rob God also, (this at least being a Typical expression of their Spiritual robbery) *Will a man rob God? yet ye have robbed me, saith the Lord: But ye said, Wherein have we robbed thee? In Tithes and offerings,* Mal. 3. 8. Pray observe in this and in the former Chapters how oft God seeks to convince the Priests six times together, but the Priests will by no means be convinced by God himself of their manifest hypocrisy. Secondly, That God speaks to the Priests in both Chapters is plain from *Mal. 2. 1. And now, O ye Priests, this word is for you,* and 'tis their word also *Mal. 3. 14. What profit is it that we have kept thy Ordinances, and walked mournfully,* Or as the Hebrew reads it, *walked in black*, that is their garbe, as *Bials Priests* are called *Chemarim*, or Black-coats: *Zeph. 1. 4.* Now, *What profit is it* (say they) *that we have kept thine Ordinance?* It is not Ordinances, but thine Ordinance, the Lord's Ordinance (as I shall shew another time) is the Spirit's presence and power from on high; this was the first Gospel-Ordinance, the Baptism of the Spirit and of Fire: for the appearance of the Spirit, was on every Ordinance of the Gospel; in water-Baptism, there was the promise *Act. 1. 4. 5.* of the gift of the Spirit, and the power of the Spirit in some visible gifts appeared with every one that did baptize; in breaking of bread, they drank into one Spirit, they did sing in the Spirit, pray in the Spirit, preach the Gospel with the holy Spirit sent down from Heaven; yea, in truth, all outward Ordinances of the Gospel were but the Ordinances of man, though appointed by God, the appearance and power of the Spirit was the Ordinance of God, but *what profit* (say the Priests) *is it that we have kept thine Ordinances,* waited on the Spirit, there's no profit in this. *Act. 2. 38.* *Act. 8. 6,* *28.* *1 Cor. 12. 13.* *1 Cor. 14. 15.* *2 Pet. 1. 12.*

Truly, The Spirit's presence was more waited on, and the Saints *Wales* were far more spiritual before their Church-fellowship, more simple-hearted, sincere, self-denying, and dying to the world; yea, though they walkt in Ordinances, there was no talk of Ordinances, they were dead unto them (it being the worlds Religion) the Saints were all drawn up to the Spirit, which made them to be scot of the world, which now they follow in their principles, practice, and desire of profit? *What profit say they?* Oh, there is no profit in the Spirit's presence in the Ordinance of God; the power of men, the Ordinance for Tithes, and maintenance of Ministers hath more profit with it.

Well friends, you must shortly walk in black, and mournfully with your Fore-fathers, the Prelats and Presbyters, because you follow

low their steps in the height of your Spirits, and lowness of your walkings, in your worldly designs, in your desires for profit, your Tithes, augmentations, consolidations, Church offerings, and such things, unheard of in Gospel-times; yea, it was a strange language to latter daies.

But how do the Priests *rob God in tithes and offerings*? The people rather should be said to rob the Priests in this, and yet is proved before that all was spoken of the Priests, *they rob God in Tithes*.

Certainly there's a mystery in this (as in all other Legal expressions) (*Malachi 1. 11. Isaiah 66. 23.*) For as Gods *Tithe or tenth* is that small remnant of his people reserved from the Churches Apostacie, *Isaiah 6. 13. In it shall be the tenth*, &c. So the *Lord's offerings* is all the people of the Land: *Bring ye all the Tithes into my storehouse, that there may be meat in mine house, Mal. 3. 10.* The Lord's House is of a larger building then the gathered Churches have set up, as you may see *Isa. 66. 19, 20.* Where many Nations, yea, strange and savage people, are brought into the House of God, who (I believe) in his due time will gather these three Nations into one Church, (as the first fruits of his glory and fame to the world).

So then the *whole Nation* is the *Lords offering*, a Nation to be offered unto God. God is now rob'd of this offering by our Gospel-Priests, not only the Tithes, the scattered Saints, but the Nation, even the *Lords offering*, God is robbed of, by the gathered Churches and their Priests.

For so it is clearer exprest by *Malachi, c. 4. v. 9. Ye are cursed with a curse, for ye have robbed me, even this whole Nation*, not that the whole Nation did rob God, as the words seem to import, but taking away the word [even] not in the Hebrew, the sense is clear, *ye have robbed me this whole Nation*; that is, As [*God with us*] is the Nations Motto, so God in the Nation, or the whole Nation, is the offering or people of God; the Independent Churches will not own, though the Presbyters in this are of a better judgment, who profess the Nation to be in Covenant with God, and his people, and upon this account baptize all their children, &c.

But sure 'tis a truth not only in the Mystery, but in the History or Letter, The Priests in Tithes and Offerings *do rob the whole Nation*, for the Nation is even ruined by the oppression thereof. Therefore our Gospel-Priests, who by the power of the sword take up their Tithes or otherwayes force a maintenance from the people, are called thieves and Robbers by God.

Oh how secretly and suddenly is the day of the Lord, or the Lords day stolen upon the Churches of Wales, Christ being come as a thief

in the night to spoil them of all their glory and honour; yea, their goodness is quite gone, and carried away into captivity.

For how hath *God prophaned the Princes of the Sanctuary*, or the *Isa. 43. 28.*
holy Princes, as the Hebrew reads. The *holy Princes* in Church and
Common-wealth, are not only become *prophane*, covetous, cruel,
cunning for blood, but they are prophaned by God; this the *holy*
Princes will not hear that God should prophane any man: but now
they may learn by experience, and be made to cry at last; *Lord, why*
hast thou made us to err from thy wayes, and hardened our hearts from thy
fear? *Ila. 63. 17.*

Oh what prophanness is this, that the holy Princes should
be not onely proud, peevish, &c. but thieves and robbers in
the way, to rob the whole Nation, to rob God and man at *Isa. 43. 28.*
once?

No wonder, *God doth give Jacob to the curse, and Israel to reproa-*
ches: This is worse then hanging it self, to have the curse of God,
and the contempt of man; truly it is far from my temper to re-
proach any man, much lesse the people of God, but if God shall
give them to the reproach and the curse, what man can help it?

I will send a curse upon you, and curse your blessings; yea, I have cur-
sed them already, because ye have not laid it to heart, Mal. 2. 2. Be-
hold I will corrupt your seed, or (as the Margent reads,) *I will reprove*
your seed, and not only the word you preacht, but the tithe-corn you
gather for pay, and the tithe of your cattel too, *I will spread their*
dung on your faces and the dung of your solemn feasts and thanksgiving-
dayes, when ye look up to blesse my Name, *I will spread dung on your*
faces. ver. 3.

And then it follows, *one shall take you away with it, v. 3.* One
Who is that? Sure, there needs not the strength of many, but *one*
man; yea, a babe in Christ can take away the Church with the
Priests from their settled places. How easie is it for *one*, for a very
child, with his little finger to push down all the Churches in *Wales*,
being fallen already by their own divisions, and defilements in
worship, and in their walkings also, their wrath, worldliness, and
which is worse, the thing of Tithes, wherewith they have foul'd
their fingers.

Ye are departed out of the way, ye have caused many to stumble at the
Law, (or in the Law) ye have corrupted the Covenant of Levi, ver. 8.
What's the Covenant of *Levi*? Oh to live in the Lord alone, to look
for maintenance from him only, no other maintenance but himself,
for he was *Levi's* portion.

Thus it was with *Levi*, and the Priests of old under the Law;
the other Tribes had portions in the Land; but the Lord God alone

was *Levies* portion , and yet his allowance was from all, so *Levi* wanted nothing, though he had no portion but the Lord. Thus
 Luke 22.35 'twas with the Apostles and Primitive Preachers of the Gospel, they went forth *without scrip, or silver in their purses*, yet they *wanted nothing*; and, having *nothing* , they *possessed all things*, 2 Cor. 6. 10.

Mal. 2.9. But our Gospel-Priests must have portions in the Land, or pay in their hand, else they will not preach : Therefore saith God, *I have made you contemptible and base before all the people*. Truly Sir, as I was forcibly carried forth to speak at first, so now to write my last, which I pray receive as the words of a dying man, desiring to dye to all things below God, to my own life and livelyhood.

Others preach for a hundred pound a year, I have now preached to lose it, in which indeed I have found my life, and a better livelyhood in the Lord: who hath promised that he will not *leave me, nor forsake me*, Heb. 13. And truly you may believe me, I have more content, quietness, comfort in my present losse, and low estate, then in all my gainful Tithes.

I then laboured to be rich, I now learn to be poor, to be Independent indeed, to *depend on no man, not to wait on men, nor the sons of men*, but on the merciful providence and dispose of God for my abode and being. Thus saith the Lord God, *Leave thy fatherlesse children, and I will preserve them alive, and let thy widdows trust in me*:

Jer. 49. 11. my children are now fatherlesse, and my wife a widdow, but God will be a father to them, and a husband to her; yea, her Physician also according to promise, *Isa. 58. 6, 7, 8*. But all men are my flesh also, and because I would not *hide myself* from them, I had it once in my thoughts to take this hundred pound at present, and to give it as a publick stock for the poor of Cardiff.

Isa. 58. 7. It was presently answered unto me, *I hate robbery for burnt offerings &c.* God will shortly provide for the poor, though man will not: Yea, men shall at last, whether they will or no, when God shall appear in them as fire, to burn up all their fulness, when *the rust of their silver shall eat up their flesh as fire*, when they shall cast their

James 5.3. *Idols of silver and gold to the Moles and the Bats*, who lye now in the dust, and fly in the dark. Lastly, In the day of wrath, when they shall cast their silver in the Streets, then God will find a way to feed the poor out of the bellies of the rich, who shall not only make restitution according to their substance, but shall vomit up all that they have swallowed; yea, it is a wonder, *their children shall seek to please the poor*, and restore all their goods, *Jeb 20. 10, 15, 18*. compared;

Isa. 2. 20. I am waiting for the fulfilling of this Word, which God will hasten in his due time; in mean while, I can but pity the poor and the rich also, even the great Oppressor, whose plague is

is coming. I have no more to say, but to assure you that I am in truth,

*Sir, your much engaged Friend
and Servant in the Lord,*
WILL. ERBERY.

A Scourge for the *Assyrian*, the Great Oppressor : according to the slaughter of *Midian*, by the anointing, *Isa* 10. 26, 27.

THAT IS,

God manifest in Flesh, dividing and destroying that oppressive power in all Church-Forms and in the Spirits of the mighty.

Ry WILL. ERBERIE.

Behold their valiant ones shall cry without, the Ambassadors of peace shall weep bitterly, Isa. 33. 7.

To the Independent Pastors and Teachers in *W A L E S*, and in *E N G L A N D* also.

THE great design that God hath to do this day, is to undo *Zeph. 3. 19.* man, and the mighty ones of the earth, by dividing and *Hag. 2. 23.* destroying that oppressive power upon the states and spirits of men, that the outward and inward man may have deliverance at last, and perfect liberty to serve the Lord in holiness and righteousness before him without fear, all the days of our life. This was the end of *Christ's* first coming in the flesh, &c of his second in the Spirit, by which, as the man of sin, the great whore *Babylon* must be destroyed : so divided into three parts, as in the slaughter of *Midian*, by the anointing by the Spirit of the Lord, or God manifest in our flesh, by whom all yokes and burthens are removed, *Isa. 10. 26, 27.* *Luke 1. 72.*

Now *Babylon* or the *Assyrian* being the great Oppressor, in Church or Common-wealth, in the Civil & Ecclesiastick estate (for the *Beast* carries the *Whore*) both must be broken, as all the Prophets, and

Rev. 17. 3. *John* the last doth prophesie : *Babylon is fallen, is fallen, and a third fall we shall see anon. How hath the Oppressor fallen, the golden City,*

Isa. 14. 4. *the Lord hath broken the staffe of the wicked, and the rod of the Rulers :* The rod of oppression appears not to men, but in the Civil estate, and the staffe of the wicked there; but we shall find it more in the Rulers or ruling Elders of Churches: we lookt for the wicked only in the world, but since the rod is budded pride hath blossomed, and wickedness is grown up to a rod; the wicked may be found in the Church in *Israel* it self: The Church I call now the people of God in Church-fellowship or not; but as *among my people, saith God, are found wicked men, who surpass the deeds of the wicked :* so since God hath prophaned the Princes of the Sanctuary, or the holy Princes, as I said before; there are principal men among the people of God, for whom the Prophet must cry and howl, because the sword is drawn forth both against the righteous and the wicked, Ezek. 21. 3. And against all the Princes of *Israel*, ver. 12. Yea, the Sword is doubled the third time, the *Sword of the great men, which enters into their privy Chambers* (or cloest Councils) and the point of the *Sword is set against their gates*, (or Governments) that their hearts may faint, and their ruines be multiplied; ah, it is made bright, and wrapt for slaughter, ver. 14, 15.

But among all the holy Princes, there is one especially whom the Lord calls upon, *Thou prophane wicked Prince whose day is come, when iniquity shall have an end*, ver. 25. Remove the Diadem, take off the Crown, this shall not be the same, &c.

As King and Lords had an end, and twice the Sword hath been against the Prelatick and Presbyterian party; so the Sword being doubled the third time, will smite that prophane and wicked Prince, whatever he be, who is the Oppressor, who is imperious, proud, peevish, covetous, cruel, and cunning; for blood; oh the Sword of the Lord will find him out, for 'tis wrapt for slaughter, 'tis wrapt, I say, and secretly it will come forth, to cut off the man that stands before God, to oppose the appearance of God in men to oppress the spirits of men, and the Spirit of God in them, the *Sword of his mouth shall slay him*, 2 Thess. 2. 8.

I shall not now meddle with matters of State, nor of secular men (though these also may come under the King of *Babylon*) but our Lords spiritual are those here who are called the King of *Babylon*, against whom thou shalt take up a Proverb or a taunt, saying, *How hath the Oppressor ceased? The golden City ceased*, Isa. 14. 4.

The golden City is the most glorious Church state, or the people of

of God in highest honour and glory; *this is the golden City, or (as the Geneva reads) the Gold-thirsting City, the exactresse of Gold, as the margin notes.*

None do more exact, and more thirst after Silver and Gold this day, than the people of God in spiritual power; and therefore no wonder they do to oppress, both the states of men, and the spirits of men; yea, the Spirit of God, as may be seen at large, *Micah 2. 2, 6, 7.* compared with 8, 9, 10, verses, *Even of late my people is risen up as an Enemy, &c.*

Oh the great Oppressor! how the earth doth rejoyce at the ruine of that man, who smote the people in wrath with a continual stroke, that ruled the Nations in anger, (nothing of love, mercy, and goodness to mankind, or the poor, appeared in him) but he persecuteth and no man hindereth, saith the Prophet, *Isa. 14. 6, 7, 8.*

And as the whole Earth is merry at his fall, so hell from beneath is moved for him, to meet him at his coming it stirs up the dead, even all the chief ones of the earth, and all the Kings of the Nations rise up from their Thrones, they say, *Art thou also weak as we? are thou like unto us?* verse 4. 10.

What, are the people of God, and Princes of Israel the holy Princes, so prophane? Is the prophane Prince of Israel so weak? weak as the imperious whorish woman? *Ezek. 16, 30.* Art thou so weak as we, weak in thy passions and pettish spirit? Art thou become like unto us, as one of the Kings of England, or the Princes of Wales? What man would think, that the Church or people of God should ever come to this, to oppress both God & man, good & bad at once? But this is natural to spiritual men in Church-forms, yea, to the flesh of the best Christians, who may for a time be very fleshly. & yet the children of God, as *Ishmael was Abraham's son after the flesh, persecuting him that was born after the Spirit;* yea, Saints by calling may be called carnal, much more when they are become so wise after the flesh, so mighty, and so noble, which must have an Almighty power of the Spirit, to make them foolish, and weak, and bale, and nothing, to bring to nought things that are; the great things and Conquests here attained by the people of God was, when they were nothing; now being something they are overcome by all, and by themselves.

When men do adore the people of Gods, and idolize them, as the gods of the earth, then a thousand to one, *God does beseech and famish* *Zeph. 2. 11* them, and they fall to be proud, and to oppress the world; yea, their own Brethren, and their Father also, even the most high God, appearing in lowest Saints above them in grace, and the knowledg of our Lord, in simplicity, in pureness, and peace, and in patience also.

Well

1 Cor. 3. 3.

Gal. 4. 29.

1 Cor. 1. 26.

Well, this is the thing that God will *do with his own*, he will *undo them*, either by the high discoveries of himself in them, as the Prophet was, *Isaiah 6. 1.* who came to this, that he saw himself, though as good as the best, yet as bad as the worst, *ver. 3, 5.* Or else he will undo them, by discovering that without to the world, which is within in the hearts, what a *plague* is in it? *what a sink and sea of sin?* yea a hell is in the tongue; this the Saints will not see, but God does, and men shall, when he shall turn their inside out, their hidden hypocrisy shall appear to all, for they shall openly *practise hypocrisie*, as men do grosse prophaneſs, *for the vile person shall be no more called liberal, nor the Churle said to be bountiful, &c.* *Isaiah 32. 5, 6, 7.* see it.

1 King. 8.
33.
Jam. 3. 6.

Alas man! *Thou mayst give all that thou hast to the poor, and yet have no love*: Oh! belye not the Spirit of God in thee, for *God is love*, *and good to all mankind*, while thou art a *murderer*, in hating thy brother, *John 3. 15.* yea, in not loving him so as to *lay down thy life for him*, *verse 16.* much more in not laying out thy livelihood, and *this worlds good*, *verse 17.* not only for the godly, as they say, but for any man that needs thee, who is both thy brother, and *thine own flesh*, *Isaiah 58. 7.*

1 Cor. 13. 3.
Tit. 3. 4.
1 Job. 4. 16

Isa. 58. 6.

Nay 'tis not enough that thou art no Oppressor, as I said before, but to *loose the bands of wickedness, to undo the heavy burthens, to let the Oppressed go free, and to break every yoke is the duty of love*, if there be power in thine hands to do it.

But when the people of God are silent, & sit still, seeking only self, not sensible of the *burthens of the oppressed*, of the *Prisoners bands*, nor of *poor families who cry for bread*, how dwelleth the love of God in them, saith *John*?

Well, want of love, besides worldlineſs, wrath, & that oppressive power in the Churches, is the cause why they are so divided among themselves, yea, *God divides them* (as he did *prophane them*) he sets *Brother against Brother, Ruler against Ruler, one ruling Elder against another.*

Gen. 49. 7.
Isa. 19. 2.
Jer. 51. 49.

'Tis Rule and Government the Churches still aim at; therefore they not only dash one against another, but are like to destroy that Civil Government, and the Governours they depend upon, for since the Apostacy, the Churches have ever had a dependance on worldly powers, and undone the powers with themselves, and therefore our present Governours are wise to beware of men.

But Men, and Ministers, and Churches, as we see, are divided this day like *Babylon* into three parts, as we shall shew anon, and so their destruction is of themselves; I say, they seek for rule, and this ruins them.

Now

Now there is a threefold kind of Government among men, *Monarchy*, *Aristocracy*, and *Democracy*; the first is as of the King, the second is like that of the Parliament, the present Government some compare to the third, though it appears not yet; but Parliament and Army have voted the Supreme power to be in the people.

Well, the Churches must have power and rule also, the Prelatic Church was *Monarchical*, all were ruled by one, by an Archbishop, the Kingly Power or Prerogative fell by that: The Presbyterian Church is an *Aristocracy*, the Elders or chief of these govern as 'twere in a Parliament, and Parliamentary Privileges was like to fall by them, if not fallen already: The Independent or baptized Churches (both is one) are a pure *Democracy*, for not the ruling Men or Ministers, but all the Members, have equal power to order and ordain as they please; and therefore called Independent. I wish they were so, but if they have a dependance on the Civil or Martial power, 'twill be worse for both, if both be not wiser than former times.

A word to the wise, 'tis my folly to use so many to understanding men as the Ministers are, especiall Independents, being men of parts, power, policy, and of piety also many; I shall fear none of them, because I love them all, and they me, though wrath at present may appear in both, as it doth among themselves ('twas so once between God and his own people of old, a perfect hatred, *loathing and abhorring one another.*)

Well, the Vials are yet full of the wrath of God, when these are poured forth, Love will appear, that is, the Lord himself in us all, who will bring forth light out of darkness, and love out of our divisions: And as he *in wrath remembers mercy*, so in much love, I pray you, remember

Yours,

WILLIAM ERBERIE.

A Scourge for the *Assyrian*, the great Oppressor.

ZACH. II. 8.

Three Shepherds I cut off in one month, my soul loathed them, and their soul abhorred me: That is, the glorious Appearance of the great God in men, is most abhorred by seeming godly men, and Ministers, or three Shepherds, whom God therefore loaths and hates all their performances, as they hate his appearance, the hatred of both is perfect; for his soul loaths them, and their soul abhorreth him.

AS Christ is the *glory of the Father*, the appearance of God, or *God manifest in flesh*; so *God in Christ*, the *Father in him*, was that which was most hated by the *Church of the Jewes*, and *Christ in us*; Christ in the Church is abhorred by the *Christian Churches*; who not knowing the *Deity* nor the *humanity* of Christ indeed, will not acknowledg. the *Father* to be the *Godhead of Christ*, nor his *brethren* to be his *humanity*, in whom the fulness of the *Godhead* is so embodied, that he being the *head*, and they the *members*, they and he make *one perfect man*, in whom God appears to be *all in all*, 1 Cor. 15. 28.

This *Mystery of God, even the Father, and of Christ* is therefore abhorred by the *Shepherds*, or *Pastors of Churches*, because they knew not the *Father* in the *Son*, nor the *Son* in the *Saints*, nor the *Spirit* in both, which would reveal *this glory in them*, God in their *Flesh*, that is, *Christ in us the hope of glory*, which now they *hate and abhor*, not having higher discoveries of God, then what they have read in traditional forms of *doctrine received and invented by men*.

For as the *Father* is the *invisible God* inhabiting eternity, so Christ is *God visible*, the image or out-goings of God, the *glory of the Father* (in *flesh*) the appearance of God (as I said) or *God manifest in flesh*; who in the *Spirit* was from the beginning, and will be to the end, though this *mystery of Christ* was not manifested to men till the fulness of time, when the *mighty God the everlasting Father*, appeared in *flesh*, taken of a *Virgin*, then the *Son* was born; for God was brought forth in *flesh*, and was manifest in *flesh*, by *mighty works and words which he spake and did*, while he lived in the *dayes of his flesh*, but in his death *God crucified that flesh to himself*, which afterward

Heb. 1. 1. 3.
Job. 14. 10
John 15.
23, 24.
Isa. 8. 18.
Heb. 2. 12,
13. com-
pared.
Job. 14. 11
Eph. 5. 30.
Heb. 2. 11.
compared.
1 Cor. 12. 12
Eph. 4. 13.
Col. 2. 2.
Gal. 1. 16.
Eph. 1. 17.
Col. 1. 27.
compared.
Col. 2. 8.
1 Tim. 1. 17
1 Job. 1. 1.
Rom. 9. 1.
Heb. 1. 3. 8.
Col. 1. 15. 19
Col. 2. 9.
compared.
Isa. 9. 6.
Job. 5. 19.
20. 30.
Job. 8. 28.
Job. 14. 10
compared.
2 Cor. 13. 4

he raised to glory, God rising or revealing himself gloriously therein; then God ascended up on high, that is, God in flesh did ascend not only to heaven, but far above all heavens, into his own eternal abyſſe, and incomprehenſible Being, and unacceſſible light, whence the brightneſs of his glory proceeded, and came forth in fleſh in the fulneſs of time, as we ſaid before.

But this Myſtery was not made known nor manifeſted to the Sons of men, till God, who aſcended up in fleſh, ſent down the Spirit from on high, when he not only received gifts for men, or as the Hebrew reads, received gifts in the man, but gave gifts unto men; that is, the ſame Spirit and power of God, dwelling in the fleſh of Chriſt, appeared in the Church which is called Chriſt, 1 Cor. 12. 12. becauſe the Son was revealed, or known in the Saints, and they in the Son, and both in the Father, all perfect in one; for which cauſe the Spirit is called the *promise of the Father*, and the *Spirit of the Son* in the Saints cryed, *Abba Father*, God being a Father to them as to him, his God and theirs. For though the Spirit be called the Spirit of the Son, yet he received and ſent it from the Father, therefore the Spirit is ſaid to proceed only from the Father, &c. It is the *promise of the Father*, the power of God from on high, which the Saints received from and with the Son, they being Sons and Co-heirs with him, Joh. 15. 26. This Myſtery of Chriſt, though once manifeſted to the *Apoſtles and Primitive Saints by the Spirit*, and ſince ſhut up as a *ſealed Book* by the apoſtaſie or ſpirit of Antichriſt in the Churches; yet the book will be open, the myſtery will be manifeſt again, for the myſtery of God ſhall be finiſhed, and fully known at laſt, Rev. 10. 7. But as Chriſt is the *fiſt and the laſt*, he who was, is, and is to come, ſo Chriſt was veiled in the Law and is revealed in the Goſpel, (though but in part) the full Revelation of Chriſt Jeſus is to come, Jeſus Chriſt the *ſame yeſterday, and to day, and for ever*, not Chriſt after the fleſh, for that was not till the fulneſs of time, but Chriſt in the Spirit, God manifeſt in fleſh, was both yeſterday under the Law, and in the day of Goſpel-diſpenſation; and in the third diſpenſation now approaching, he will abide for ever.

There was a change indeed from Law to Goſpel, when the Spirit of Chriſt firſt came into the Church; the ſtate of the Goſpel changed alſo, when the Spirit of Antichriſt came in power, and the Churches fell by the Apoſtaſie; when Chriſt ſhall come the ſecond time in Spirit and glory, time ſhall be no more, no more change of things ſhall be, for all things and times ſhall appear in eternity, which is the third diſpenſation: as the firſt was yeſterday, the ſecond to day, ſo the third is to be for ever.

1. Joh. 5. 7. I shall not now speak at large of this third dispensation. Only, as God is both Father, Son, and Spirit; So God being manifest to his people in this threefold discovery of himself, declares the third dispensation, a third discovery of himself unto them, and in them.

Deut. 32. 6. God under the Law and to the Fathers before, was known, as the Father. In the Gospel God was known, as the Son; or the knowledge of the Son was peculiar to the Gospel-dispensation. The third will be pure Spirit, when nothing but Spirit and power shall appear, when God shall be all in all: For although Gospel-Believers were baptized into the name of Father, Son, and Spirit; yet what they possessed was but the first fruits of the Spirit, there will be a full harvest, floods, and Rivers of waters of life which no man can pass over, when the earth shall be full of the knowledge of the Lord, (or as another Prophet adds) full of the knowledge of the glory of the Lord, as the waters cover the Sea, Isa. 11. 9. Hab. 2. 14. There the Lord God Almighty and the Lamb, God even the Father, and Christ the Father's glory shall be fully known by men; For as Christ is the appearance of God, so when God shall appear in men, they shall know how Christ was under the Law, and as he is in the Gospel, and will be the same for ever.

All that I know at present of Christ is this He was under the Law in Forms: In the Gospel he appeared in Flesh, he will appear wholly in Spirit, in Spirit only the appearance of the great G O D and Saviour shall be, and yet manifest in the flesh of men, that is, all the transaction is of God, or all that God did in the flesh of Christ, shall visibly appear in the flesh of men; the birth of Christ, his life, death, resurrection, and ascension shall be seen in us, men shall see us ascend in a cloud, to sit in Heaven to judge the world and Angels, and to be Saviours of men in mount Zion at last.

For the Lamb shall be in mount Zion, and with him we shall be, having his Fathers name on our foreheads, that's the full discovery of God in us, and men shall see God, even the Father in us with Christ, so clearly manifest as written on our foreheads.

Mount Zion is not an outward Church-state as the Churches now imagine, and call themselves, though they be indeed the daughters of Babylon; but Zion is the state of all the Saints in the Spirit, as they are in God, and God in them: For as Zion was the place where God dwelt; so all the Saints from the beginning of the world have been still waiting for this, for the full discovery of God in them. Glorious things were spoken of Zion, and the people of God both under the Law, and in Gospel-dispensation, were still going on from strength to strength, till every one of them appears in Zion before God. Every one appears at last in Zion, Rev. 14. 1. not only the hundred and

and fourscore and four thousand, who go before, and are the first fruits unto God, *v. 4.* but a numberless company of men, *(whose voice was as many waters, and as a mighty thunder, ver. 2.* For as the hundred fourscore and four thousand is the just number of the sealed ones, *Rev. 7. 4.* selected out of the twelve Tribes, who were first called the *Church and people of God.* typifying those in the last dayes who shall be redeemed from men, and the first-fruits unto God, as we said before; so afterward there will be a company of people called to God whom no man can number, *Rev. 7. 9:* But these come to *Zion* through great tribulation, through the blood of the Lamb in them, *v. 14.* that is, through much suffering, through the fellowship of Christs suffering, & conformity to his death they come to rule, & reign with him, having *Palms in their hands;* that life of Gospel-Saints which was hid with Christ in God, shall appear in God, & the life of God shall appear *col. 3. 3.* in the Saints at last: *this Christ their life shall appear in them with glory.*

This glorious appearing of the great God, rising up in higher discoveries of himself in men, is that which hath been ever most opposed and persecuted; I speak not now of the times under the Law, nor Gospel, nor yet of former appearances, since the Apostasie. But to go no further then our own age, what we have heard and seen: How was the appearance of God in the First Reformers, yea, in our Prelats, and Bishops persecuted as Heresie by the Popish Hierarchy! Next the honest Presbyters or Puritans, how were they opposed by the same Prelats, who suffered before? Thirdly, these Pre-byterians, formerly themselves in a suffering condition, persecuted the appearance of God in those of higher forms and fellowships, as the Independent Churches; and these likewise are ready to oppose and persecute the spirits of the Saints, who in worship and doctrine are of higher discoveries then themselves.

The doctrine of God and of Christ for substance is the same in all the Saints, though their apprehensions differ, or are divers rather. And who is ignorant of this, that the appearances of God in one man, hath not been the same as it was formerly in himself? and yet all have been going on from *strength to strength*, at least in their desires and aims toward *Zion*.

Though I am but a child in understanding, and in years also to some of our Elders,; yet here I observed four great steps of Gods glorious appearance in mens preaching.

First, how low and legal were their teachings, as they learnt the way of preaching from *Mr. Perkins, Bolton, Byfield, Dod, and Dike,* most blessed in their generation; by whom, and such conforming Ministers, more men were converted to God, then ever since in any period of time.

Next the Doctrine of free Grace came forth, but with lesse success or fruit of conversion, by Doctor *Preston*, *Sibs*, *Crispe*; yet many before converted were confirmed and comforted by their words.

Thirdly, the Letter of Scripture, and the flesh of Christ hath been highly set up by both the famous *Goodwins*: the one, Mr. *John Goodwin*, like *Apollos* being mighty in Scriptures and strength of reason; the other excels in spiritual discourses of Christ's death, resurrection, ascension, and intercession, yet much according to the flesh; for he meddles not with the Mystery of Christ in us, of his dying in us (as Mr. *Dell* in part discovers) but all of Christ without us, which though a truth, yet not the whole truth, nor that Spirit and truth which Christ spake of; for *as the flesh profiteth nothing, but the quickening Spirit that dwelt therein*; so the Apostles had a *ministry of the Spirit* to carry men through the flesh of Christ into the Father, that eternal Spirit dwelling in him and them, and so to draw them up into the same fellowship with himself.

Again, this good man speaks much of Christ in the flesh, not as *he is in the Father, and we in him, and he in us*, which is the sum of our spiritual knowledge, and all we should know of Christ after his Ascension, *Joh. 14. 20.*

Thirdly, He brings us no further then to the *vail of his flesh*, not *through it into the holy of holiest*, into the Godhead it self, that is, into the Father; for Christ was but our fore-runner, *Hebr. 6. 19, 20.*

Fourthly, though the vail of *his flesh be a new and living way into the holiest*; yet not that flesh as *living*, but as *dead and crucified, became the living way*, *Heb. 10. 20.* as (with God) I shall shew another time.

Fifthly, that worthy man brings men to the *way*, but not to the *Truth and Life*: Now Christ was all: First, the *way*, for *no man cometh to the Father, but by me*; now 'tis a vain thing to keep men still in the way, to stand still in the way, and not to go on by Christ into the Father *into the holiest*, and thus was Christ the *Truth*, also taking *us into the Father with himself*, for as this was *eternal life to know the Father to be the only true God, and Jesus Christ whom he hath sent*: so Christ was sent, or God even the Father was manifest in his flesh, that *we might see God in us, as he was in him, and our life with him in God*: Lastly, thus *Christ is the life*, and thus he that hath the Son hath life; that is, the Son being once revealed in us, reveals the Father in us also, God in our flesh as in his, and we living with him in God alone, *Joh. 14. 19. 20. 1 Joh. 5. 11, 12.*

This is the knowledge of Christ in the Spirit, and this is the fourth step

step which some have attained to, holding forth Christ in the Spirit, as Mr. *William Sedgwick*, Mr. *Sterrie*, Mr. *Sprig*, and others, these with their fellows are nearest *Zion*, yet are they not come into it; for as every Prophet shall one day be ashamed of his vision; yea prophesie itself shall fail: So it is manifest these men are of a dark and deeper speech then can be easily understood, therefore it is not *Zion*, when there shall be such a glorious appearance of God in men, that all shall see and hear him in them, and as they shall see eye to eye, when the Lord shall bring again *Zion*, (or bring forth himself clearly in us, who are now in captivity, or he rather captive in our flesh) to men shall hear God himself in us, for so it is in the Hebrew, *Zach. 8. 23.* not we have heard that God is with you, but (we will go with you for) we have heard God with you, and in you. *Zach. 13. 4.* *Isa. 33. 12.* *Isa. 52. 8.*

Then man shall be nothing, and God shall be all in all; yet man shall be all in God, and nothing but God shall appear in man. This glorious appearance of the great God in man, the three *Shepherds*, the Pastors and Teachers do indeed abhor, they hate his appearance, (as I said before) and he abhors all their performances.

But who are these three *Shepherds*? the Pastors of Churches: What their cutting off is, my former Letter shewed, to suffer the curse of God, and contempt of men: How God cuts them off? It is by unchurching them, and by confounding or dividing them, the Lord doth first unchurch them, burns up the Church with fire, *Zach. 1. 1.* there he call; *Lebanon* to open the doors, that the fire may come in to burn up the tallest Cedars. What's *Lebanon* but the Temple, for it was built with that: Who are the Cedars? but the tallest Members, the principal of the flock: What is the fire? but the Spirit of the Lord: as the Lord God calls upon *Lebanon*, so he commands that the Church doors may be open for the fire to enter, and the Spirit to burn up all their chiefest Members and Ministers, for so it is ver. 2. The mighty men, or the gallants are spoiled; yea, there is a howling of the Shepherds for their glory is spoiled, ver. 3. Their Church-fellowships and forms is that they glory in; God spoils them, and stains the pride of all their glory, yea, he burns it up; How? By fire; The Baptism of the Spirit and of fire was the first Gospel-Ordinance, or that which first set up the Church in a Gospel order. *Ag. 1. 4. 5.* Fire will be the last that shall burn up the Churches, who because they would not, as the Primitive Saines did, wait for the Spirit to build them, the Spirit shall come to burn and consume them at last.

Secondly, God cuts them off, confounds and divides them, he cuts them into three parts as we shall see by and by.

Thus then the three *Shepherds* are the Pastors of all the Churches, or whole Ministry of the Church; for, as the Apostate Jewish Church.

Exek. 16.
15.
Rev. 17. 2.
Vid. Junium in Zach.
11.

Church was a Type of the Christian Church now under the Apostasy (the *whoredoms of Israel*, typifying the *great whore*, whose fornications and the wine thereof, in their forms of doctrine and false worship) as we shall shew another time; so *Junius* well notes, the three Shepherds to signify the whole teaching Ministry of the Jewish Church; for the Pharisees, Sadduces, and Essenes (saith he) were the only Pastors or Teachers, who did instruct the people in the Word of God, as Prelats, Presbyters, and Independents, are the whole Ministry of the Church of *England* this day.

These are divided, not only in Worship and Discipline, but in Doctrine also, especially in three things. 1. In the free grace of God, which some call Antinomianism. 2. In the free-will of man, which others call Pelagianism. 3. In the death of Christ, or universal Redempcion of mankind thereby, which both Presbyters and Independents abhor as Paganism, though nearest the *Gospel indeed*.

I shall now shew the cause of all those divisions in Doctrine, being engaged only at present to prove their defilements in the Worship of God, and in their walking with men.

Yet this is one cause of their former difference and divisions in Doctrine, because the *Apostles Doctrine*, being before all Gospel-Ordinances, is out of order in the Churches, who not content with that *form of sound words*, and *wholsom Doctrine* delivered by them, do follow the childish Dictates of Fathers, the Decrees of Councils, being a company of Bishops; with such Creeds, Confessions, and Catechisms, formed by them (and reformed Churches) whose conformities and fooleries in forms of worship, though our Churches cannot chuse but see, yet with a blind devotion they follow all their forms of doctrine, not suffering a doubt or the least debate to passe upon their reason and judgment therein.

How injudicious this is with ingenuous men, let all men judge: for if I tell you of *earthly things*, saith Christ, and ye believe not, how will ye believe if I tell you of *heavenly*? All outward worship is but an *earthly thing*: Now if all Fathers and former Churches have erred in worship, why not, I pray you, may they not erre in Doctrine, in heavenly and hidden things, in the high Mystery of God and of Christ? especially seeing the Apostles did prophesie of *such deceit to come in this*, by *vain Philosophy*, and metaphysical speculations of the Deity by the traditions and inventions of men, the rudiments of the world, the rudiments, that is, the A. B. C. or common Catechisms, which is the Religion of the world, and of little Children.

Another cause of divisions in Doctrine is this, the confidence of men and Ministers, who conceive, that Christians know God and

and Christ already, whereas themselves are ignorant of both, nor minding that *God is a Mystery*, and that the *mystery of Christ hath been a sealed Book* ever since the Apostasie, as I have shewn in a book of *Neither Truth nor Error: nor light nor darkness, but in the evening there shall be Light.*

Rev. I. 7.
Rev. 5. 2.
Nor Truth
nor Error,
&c. p. ag. 6

Thirdly, Their darkness and divisions have been caused by not knowing Christ in the Spirit, nor understanding the *Mystery of Christ*; for all Christian Religions have been doting only on the flesh of Christ: See the Papists how they look upon Christ in a Picture; so Protestants have their *Pleasant Pictures also, the Image of a Male*, as the Prophets phrase it, that is, *fleshly apprehensions of Christ*, which they adore and deifie: thus the *Arminians* and *Socinians* go no farther than Christ after the flesh, and the last especially, though religious and most learned men, yet look no higher than flesh; yea, the eternal Spirit and infinite God they confine to a place in Heaven, where, say they, his essential presence is, though his power be every where; a very carnal conceit of God and of Christ.

Isa. 2. 16
Ezek. 16.
17.

But what mystery can the *Socinian* see in the Man Christ, if the Man be not God, or *God manifest in flesh*? Is not the Man Christ the *Mystery of God*? Rev. 10. 7. And how can the *mystery of God* and of Christ be manifested but by the Spirit? 'Tis neither strength of reason, nor reading of Scripture, but the Spirit only, even the Spirit of Revelation, that can prove the Godhead of Christ: therefore the Apostle himself had it, *not as he received it of man, nor as he was taught it, but by the Revelation of Jesus Christ*, when it pleased God to reveal his Son in him, &c. Gal. I. 12, 15.

Col. 2. 2.
Eph. 3. 5.

For how could the Apostle, preaching to the Heathen, prove the Godhead of Christ by Scripture to them, who owned neither Christ nor Scriptures? But *Christ speaking in him*, that is, Christ in the Spirit, God powerfully acting and appearing in *Pauls* flesh, did to manifest the mystery to them, that by the power of God working in him mightily, he was able to present every man in Christ, that is, in God, and God in them, and they his Off-spring; and thus did he prove the Godhead of Christ, and that God would judge the world by the man Christ Jesus, even by the manifestation of God in the Saints who should judge the world with them, and in him, 1 Corinth.

2 Cor. 13. 3
Col. 1. 28,
29.
Acts 17.
28, 29, 32.

Indeed to the *Jewes* who acknowledged the Scriptures, by Scriptures he proved, that Christ was God, yet not the Godhead of Christ by that; for as Christ never said that he was God (but sent by God) so he shewed his Godhead to be the Father dwelling in him, and doing all his works, which though neither the *Jewes* nor Disciples clearly saw in the dayes of his flesh; yet when he should depart

to the Father, and the Spirit or Promise of the Father should be sent, then the power of God appearing in their flesh as in his, he *shows them the Father plainly*: for as *no man knows the Father but the Son, and he to whom the Son reveals him*; so, I said before, that God, even the Father, must reveal the Son in us, by the Spirit of Revelation to us; else there is no knowing the Godhead of Christ at all, *John 14. 10. John 16. 25, 27, 28.*

1 Cor. 12. 3 For *no man can say that Jesus is the Lord, but by the Spirit*; Alas man! what mystery is it that Christ is God, because God made the man so, because God gave him that name, gave him that power and glory as God? 'Tis true, that Christ, even the Son of God had all by gift of the Father, *The Son could do nothing of himself God gave him even the Spirit, gave him authority to judge, gave him to have life in himself* (whereas we have all of him, and by him) *God gave him glory, all power in heaven and earth; God gave him a name above every name, yea, gave him to be called God; for God, his God, anointed him to it above his fellows*; all this proves not the Godhead of Christ, but that he was the *Man Gods fellow, that is, equal with God in the form of God*, as 'tis parallel'd by the Apostle and Prophet, *Zach. 13. 7. Phil. 2. 6, 9.*

Therefore, what Socinus saith, that Christ is God, because God gave him that name, that power, that glory, and honour, is no mystery: for God can give to a *Worm, to thresh the mountains, to throw down the earth, to destroy and judge the world*, *Isaiah 41. 14, 15. Jer. 51. 20.*

But what's the Mystery of Christ? *wait for the Spirit to manifest it to thee and me: Till the seventh Angel sound, the Mystery of God shall not be finished nor fully known.*

Rev. 10. 7.

What a madness is it then for men to war and wrangle about that they know not? Is it not better for us to wait in peace and patience, forbearing one another, and embracing one another in love, till the Lord God appear in all?

I shall therefore crave pardon of all men, because I cannot chuse but say, that *no man yet knows God, nor Christ, nor himself*; this makes the difference and division (as I said before) because men are so confident, and therefore contend of the free Grace of God, the free Will of Man, and the Death of Christ, yet they know not *God as he is*, nor what *Man is in God*, nor what *the Man-God Christ is*, in the Mystery, how in God, and how he is in Man: Oh ye Protestants, Papists, Arminians, and Socinians, answer me this one question; Why did the highest Apostle beg the prayers of all the Churches, that he might know the *Mystery of Christ*, that he might manifest it, and that he might *speak as he ought to speak*? *Eph. 6. 19, 20. Col. 4. 3, 4.*

You

You think you know Christ, and can preach him well enough: we shall be all silent, and God himself shall speak at last, and speak himself, and manifest himself unto men: Oh that men could watch and wait in love together to that day:

This is the last thing I had to observe, that all the *speaking and preachings of men will be silenced by God*, when the Lord appears: Pray, but observe in those four steps before mentioned, of Gods appearance in men, how the power, efficacy, and fruit of Conversion hath decreased: The Doctrine of Free-grace converted fewer than that Legal teaching before; the preaching of Christ after the flesh by the purest Churches hath had less Converts yet; Yea, those who preach Christ in the Spirit, the most Seraphick Sermons, call in but few sinners, though some Saints may be raised, others proud flesh rancle thereby; but as for the Spirit of Jesus where does it appear in mens preaching and practise, or the power of godliness?

That which I conclude from this, is, that *God is going out, and departing from all the preachings of men*, that men may give themselves wholly to publick acts of love one to another, and to all mankind; therefore all *religious forms* shall fall, that the *power of righteousness* may rise and appear in all: *The new Heaven and new Earth, where dwelleth righteousness, hath no form of Religion there.* 2 Pet. 3. 11;
Rev. 21. 22;

I see 'tis hastening by many things, and this to me is not the least prophetick providence and experience in the present powers of the Nation: When the Parliament of *England* first began, Oh what speakings were there? What Speeches of several Members of the House of Commons were printed every week? But now the Commonwealth comes on, there is more of *Action* done every day: and though the Parliament many times say more than they do; yet they do more than they say, which is best of all.

Again, I cannot but observe, that as *the falling of a Sparrow, or Matth. 10. the smallest hair of our heads, is subject to the special providence of God*; so 'tis remarkable, that all the Parliaments Ordinances are now turned into Acts; for Acts indeed are better than Ordinances, these are of form, those of power. The Army was best indeed when they were about their Ordinances, their Guns, going forth for common freedom, those were their Acts, and God did bless them therein in all their publick actions, and in their publick Spirits; but as for their publick speakings, their Declarations, Protestations, Remonstrances, 'tis not worth a rush: So are their Councells of War, when judging the Consciences of men in the Myserie of Christ, (a most high presumption:)

yea, all their fasting and prayer before God is not worth a pins head, till they repent and return to their first principles, to the power of of Righteousnesse, to Justice, and Mercy to the Nation, without all self-seeking, striving for the universal good of mankind, even for Papists and for Jewes themselves to live with freedom and comfort among us, *Malachi* 1. 9, 10, 11. compared with *Malachi* 3. 4, 5.

Act. 10. 38. This is the glorious appearance of the great God, not to talk and prate of things, but to be working and acting, to be ever doing good, as *Christ did alwaies to all*; and though there was a Ministry of men once to speak also glad tydings and good things to men, yet since the Apostacy, that *Apostolick Ministry being silenced*, and the manifold gifts of the Spirit ceased, and no man lent of God, to preach the Gospel which the holy Spirit sent down from Heaven, all is but earth and man that is said; the number of the beast being the number of a man, *Rev. 13. 19.*

Rev. 12. 6. And though God hath hitherto fed and led the woman in the wilderness, and caused men to minister some truth and peace to his people under the Apostacy, yet this was but his Free grace, and high Prerogative of love, who as not tyed to means, so by a false Ministry could convey light and comfort to his own; but now God is pouring Vials of wrath on that which was once lovely, upon the Sun and air, upon the light of man, upon the means, and those mediums that receive it, *Rev. 16. 8, 17.*

Again, seeing the man of sin, the mystery of iniquity, is now more revealed in the Temple of God than ever, and the ministry of men is discovered every day, not to be of Gods appointment, as Prelats, and Presbyters, and purest Independent Pastors, cut off by the Lord himself: it is therefore judged, that not only the whole Ministry, but all the preachings of men, will shortly be silenced by the glorious appearance of God.

Be silent, O all flesh, for the Lord is raised out of his holy habitation, *Zach. 2. 13.* Why? if man be silent, what will God do among men? A Father of the fatherless, and a Judge of the widow, is God in his holy habitation, *Psal. 68. 5.* that is, God will so appear in men, that instead of speakings, they shall go forth in actions of love to mankind, and to the miserable part thereof, to the poor, to the oppressed, to the fatherlesse, and the widow, and to all that want that which we abound in.

Jam. 1. 27. As this was once pure Religion, and undefiled before God even the Father, to visit the fatherless and widow in their afflictions, and to keep ourselves unspotted of the world; so the neglect of this is charged on the Apostate Churches, *Isa. 1. 23. Jer. 5. 28.*

Alas, what is it to send Preachers abroad before the burthens and oppressions of the people be eased? *Israel it self could not bear, because of the sore bondage in Egypt*; I say, not all burthens taken off, Exod. 6. 6. because the charge of the Common-wealth encreaseth; but why may not rich Citizens, racking Landlords in the Country, and mighty moneyed men, be made immediately to rise in their payments, that poor Farmers, Labourers, and honest Tradesmen may be spared? Why not oppression be presently eased, at least of Lawyers and Tithes? Why not a Treasury for the poor, when so many thousands a year, can be found out to give to the rich? would that hinder the publick more than this? It is the goodness of the State indeed, to honour and confer gifts on high deserving men; but it is dishonourable and base for such to receive it, who neglecting the publick good, seek their private gain; who would seem to be Saints, and self-denying men, yet forgetting their Vowes to God and men care not though the poor and the oppressed sink, starve, and dye, so they may live fat, and full, and free from those evils.

Gifts are as bad as bribes, when Justice and great things are to be done in a Nation, for as a bribe blinds the eyes, & they shall never see the King in his beauty, who shake not their hands from holding of bribes; and despise not the gain of Oppression; so a gift destroys the heart, Isa. 33. 15.
Ecc. 7. 7. that the most publick spirited man dares not think a good thought, much lesse to speak or act for common freedom and the good of mankind, while money stops the mouth, choaks and destroys the heart,

They say indeed, the time is not yet come, but *Is it a time to receive money*; said Elisha: Oh say others, you are too hasty, &c. But the captive exile hastened that he might be loosed, and that he should not dye in the pit, nor that his bread should fail: If these men were banished but for a year, or their Babes without bread for a day, they would not delay justice and mercy to men, seeing the Lord comes riding on a swift cloud, to judg and reign, and to hasten Righteousness, 2 Kings 5.
26
Isa. 51. 14 Isa. 16. 5.

Let *Mercurius Politicus* tell you the reason of State, and shew you if men were religious indeed, that is, righteous, just, honest, plain, simple-hearted people, they might quickly do what they say: What's that? *Take away the iniquity of the Land in one day*; the iniquity, that is, the oppression, &c. *I will take it away in one day*; how so, pray? Zach. 3. 9.

When God shall appear in men, and men act in the immediate power of God; when the power that God and man hath put into their hands is improved to the utmost, without fear of man, and with full confidence in God; Oh, what a world of good might be done in one day? all the proud enemies, oppressors, the unrighteous riches, the unjust

See the
Lord of
Hosts or
Armies
defence.
gains

gains, the great Revenues suddenly got, yea, all the iniquity of the Land would be taken away in one day.

This would be Gospel indeed and glad tydings to the poor, and make all the oppressed in the Land to sing; for this is the everlasting Gospel, which shall be preached, *not in word but in power*; not as the Gospel at first in speaking, or preachings; but in publick *actings*, the everlasting Gospel shall go forth in the last times, as I shall hint anon, and another time (with God) mere fully prove, that the preaching of the everlasting Gospel is not the ministry of man, nor is that Angel a man or Minister, but the Angel of the Covenant Christ in us, God in our flesh, that is, God fully manifest in us shall minister himself to us, God shall minister himself to men; a pure ministry of the Spirit shall be, the Spirit shall only minister both light and love among men, salvation, and strength, sufficiency, and fulness of all good things to the whole Creation at last.

Isa. 58. 7. This glorious appearance of the great God and Saviour in men, is that which is most abhorred by Ministers and Pastors, three Shepherds, whom the Lord loaths and divides, because they will not be drawn up to union, and love to mankind, to whom they are rather cruel, their throat an open Sepulchre, and their feet swift to shed blood; that is, they will speak no good will to man, but swallow down the most and destroy them, not owning all men as their own flesh, and God the eternal Spirit dwelling in them; therefore God divides the Shepherds with their flocks, dashing one against another, causing every man of them to eat the flesh of his brother, Zach. 11. 9.

True, it is but flesh and fleshy forms that Churches fight and contend for, the cause of all the contention is in the Shepherds or the Ministers, the Church-members poor souls would be quiet, and come up again to walk in the Spirit; but because the Members will follow, not the Head, but their fellows, Members and Ministers, God gives them up to their King, ver. 6. Who is that? Sure some chief Pastor who commands in Church and Common-wealth: Well, for this, God takes no more care of the Church, but divides them also; He breaks the Covenant which he made with all the people, ver. 10.

The Independent Church was built once on a Covenant; now being ashamed of that they call it a Confession, others an Agreement, God breaks all in pieces, even the Covenant. First his *Staffe*, Beauty; that is, the unity of the Spirit, v. 10. Then his *Staffe Bonds*, the bond of Peace; for the brotherhood between Judah and Israel is broken, ver. 14.

How clear doth this appear in the present Churches, who by a Law call none brothers but such of their own societies: no Saint whatsoever, nor yet Christ were he among them would they call brother, unless he were of a Church-way, and of theirs also; therefore

the brotherhood between *Judah and Israel*; (the Independent and baptized Churches) is broken.

Great and marvellous are thy works Lord God almighty, just and true are thy waies thou King of Saints ! How just is it for God to divide those Churches, that divide themselves from Saints ? How true is their division, when the very *Brotherhood* is broken. Rev. 15.3.

Oh love the brotherhood, saith *Peter*: that cannot be, saith the Prophet, for there is nothing but wrath and wars to be among them, they must be divided and subdivided also : *I will deliver the men every one into the hand of his neighbour, or fellow member, and into the hand of his King or Pastor*, for such are called Kings in Scripture, Princes of the Sanctuary. Again, saith God, *I will not feed you; that that dyeth let it dye, and that that is to be cut off, let it be cut off, and let the rest eat every one the flesh of another*, ver. 9. that is, those fellow-Members who were more moderate and peaceable minded men, not given to common division, are yet destroyed and die in their spirits, by being in Church-fellowship; for God breaks the *Covenant that he made with all the people*, ver. 19. 1 Pet. 2.17. Zach. 11.6.

This is that I shewed in the mountains from *Ezekiel* 37.3. That *All the people of God this day are a dead divided people*; not only gathered Churches, but scattered Saints; these in their flesh, those in their forms and fellowships.

First, they are as *dry bones of the valley*, yea, bones very dry lying in the open valley, the lowest part of the earth, and it is the open valley : every one above them who are on the hills, may behold and see how dead and dry they are ; very dry, saith he, having neither skin, nor sinew, nor strength, nor spirit, nor yet flesh indeed upon them, not the Letter of Scripture for any of their publick Worshipps, Common Prayers, &c. nor yet in their walkings doth the flesh Christ appear upon them in meekness and lowliness of heart ; yea, they are not so lowly and loving, as once they were, so humble and tenderly minded, so self-denying and dying to the world. And as they are dead; so, divided into two sticks, *Ezek.* 37.16. They are not now called *branches, but sticks*, dry, sapless things without any shew of spiritual life, yea, without hope to rise here on earth, as themselves confesse, ver. 11.

But I have better hopes of you beloved, then your selves have: All the Churches indeed shall fall, but the Saints therein shall rise, *Oh my people*, saith God, *I will open your graves, and cause you to come forth out of your graves*, ver. 12.

Sons and defilements be burnt up with fire; which is *Babylons* last plague, *Rev.* 18. 8. then men will serve or worship God in Spirit, and with one consent or shoulder.

See *Zach.* 3.9. a pure lip & perfect love or union will not be on earth, till the earth or Church or Church in her divi-

But there the people of God yet are, and this the Lord would have them know this day, although they will not, that they are all in *Babylon*, dead dry bones, and divided sticks: Dead in their forms, divided in their fellowships, and defiled in both, *Zeph. 3. 9*. But *Babylon* is yet divided into three parts; for since the Apostacy the Churches have been still divided into three parts, as the *Greek* and *Latine* Churches of old, and the *Affrican* Church that made the third, there was the *Eastern*, *Western*, and *Southern* Churches: So in the North at the first Reformation, the *Calvinist*, *Lutheran*, and *Anabaptist* in *Germany*. Thus it is in *England*, the *Prelatick*, *Presbyterian*, and *Independent* Churches, are *Babylon* divided into three parts.

Eph. 4. 4.

The Apostolick Churches or Churches of Christ were but one Body, had but one Baptism, as there was but one Spirit leading all the Saints in one Church-way, one way of worship, one Church-government was among all the Saints, though there were differences between brother and brother; yea, between one Apostle and another, yet never was there a difference between Church and Church, as in *Babylon* this day; for the Spirit being then but one, kept the body in one Baptism. But now the Churches are become three bodies, and these have three Baptisms; *Presbyterians baptise the whole Nation*; *Independents the children of believers only*; the baptized Churches *believers themselves*: Here is *Babylon* in three parts: Again, the baptized Churches are subdivided into three parts, one Church is for *Free-will*, a second for *universal Redemption*, a third count themselves more *Orthodox in Doctrine*, as the Church of *England*: Neither of these three baptized Churches dare communicate one with another. Oh *Babylon*! *Babylon* is fallen, is fallen, for *Babylons* fall is by division and confusion; the Prophet calls it, *The slaughter of Midian*, for the *Midianites* were destroyed by their mutual divisions. This another Prophet calls the *valley of Jehoshaphat*, for as the scattered bones lay in the valley, *Ezek. 37. 1*. So the valley of *Jehoshaphat* hath some reference to the dry bones, and the divided sticks in *Babylon*.

Isa. 10. 26,
27.

Judg. 7. 25
Joel 3. 12.

What's the valley of *Jehoshaphat*? 'Tis the divided state of men opposing the appearance of God in his people. See *2 Chron. 20. 23*. there is *Moab*, *Ammon*, and *Mount Seir*, all three of kin to the true Church of God, which those three came against, as the present Churches pretend to the Primitive Church of Christ, which yet they oppose in the Spirit.

Well, let us look into the valley of *Jehoshaphat*, thither cause thy mighty ones to come down, O Lord, saith *Joel 3. 11*. Oh, how many mighty ones, and high spirited men are come down to the valley of *Jehoshaphat*, into divided Churches, *Moab*, *Ammon*, and *mount Seir*:
First,

First, two are against one, then one against another, for *Moad*, and *Ammon*, stood up against *mount Seir* utterly to slay and destroy, and when they had made an end of the Inhabitants of *mount Seir*, each man helped to destroy one another. 2 *Chro.* 20. 23.

Thus it was with the *Prelatick*, *Presbyterian*, and *Independent Churches*: these two last stood up, utterly to slay and destroy the first both Root and Branch, and now they help to destroy one another, as *Independent* and *baptized Churches* both against *Presbytery*, and now these two against each other: Yea, the *baptized Churches* themselves are divided into three parts, are now in destruction by their own divisions: Sure it is by the anointing all this is done, the Spirit of the Lord in their flesh, which would unite doth now divide them, because they will not hear what the Spirit saith to the Churches.

Therefore it is said before 2 *Chro.* 20. 22. *The Lord set ambushments against the children of Moab, Ammon, and mount Seir, &c.* an ambushment is a secret and sudden assault of an enemy unawares: Oh, how secretly and suddenly hath the Lord come upon the Churches in their march and Church-way? How hath he divided them one against another, before they were aware of it? This is the Lords work, and the wonder of men, that men who are all godly cannot joyn in one Church-way; Why they will not, they shall not, they cannot; for God divides them in Jacob, and scatters them in Israel.

As this is *Babylons* judgment to fall by division, so it is the judgement of God on the Churches, for in the valley of *Jehoshaphat* he sits to judge.

That which I have heard to be Mr. *Brightman's* opinion, and Mr. *Sterries* since, was given into my spirit long ago, that as the seven Churches of *Asia*, signify the State of the *Apostolick Churches*, inclining to an *Apostacy*: So *Laodicea* the last, typifies the latter Churches this day, who indeed shall be the last in the world, and the fall of all shall be first in *England*; for as Mr. *Brightman* holds *Laodicea* to be the Church of *England*, so the Churches here are *Laodicea* indeed, luke-warm, without heat, or the Baptism of fire at all; the Lord condemns the other Churches in some things, yet in some things he commends them: but the Church of *Laodicea* he commends not at all, but condemns altogether, because she was well, and wanting nothing, no Church-Order, no Ordinance is wanting to them.

What's *Laodicea* in Greek, but the judgement of the people, the people of God are judged indeed in the valley of *Jehoshaphat* this day, by their mutual divisions to their utter destruction. Δαὶ δίκη.

Therefore thus saith the Lord, *Three Shepherds I cut off in one month.* What's this month? Sure it is a Mystery. In general it is very

Rom. 9. 28. very shortly as *Junius* before, for the Lord will now do a *short work*
 Isa. 19. 1. on the earth, he comes riding on a *swift cloud* to judg; yea, the Lord
 is a witness too, and a *swift witness*, against the Churches; he comes
 Mal. 3. 5. quickly, and he will make *but short work with them*.

I will not speak of the Popish Church which continued so many hundreds of years, look but into our own Land in these last daies, wherein the mystery of Iniquity, hath been most manifest, not only by the Spirit, but by sensible experience, and the event of things in a very little time.

The King
 could give
 them no
 more time.

Prelacy upheld by *Kingly power*, continued about seventy years, in-
 slaving the people of God, like *Israels captivity of old in Babylon*.

The Par-
 liament
 gave them
 just so
 much.

Presbytery reigned but three years and a half (the time of the
Beast) by *Parliamentary Authority*; for no longer, according to Or-
 dinance, their time was to last.

The Ar-
 my cannot
 give so

Independency is down in a month, that's a shorter time then the
 former, they are fallen before they rise, the whole Army cannot
 help them up again.

much time
 as that, for
 time shall
 be no more,

But what is this moneth? It is that of the *wild Asse in the Wilder-
 ness*, the Lord compares the Church to this, *Jer. 2. 24. A wild Asse*
used to the Wildernesse, that snuffeth up the wind at her pleasure, in her
occasion who can turn her away, all they that seek her will not weary
themselves; in her moneth they shall find her.

6. nor yet
 times, nor
 half a time,
 for that's
 the 42 mo-
 neths, the
 Dragons
 time, Rev.
 13. 5.

What is the moneth that we may find the *Asse*, for men weary
 themselves in vain to seek her, she is so wild, and in the *wilderness* al-
 so, where she holds up her head, and snuffs the wind as she goes, neither
 will she be turned out of her way, yet in her month she is found. What's
 that! It is the moneth she is ready to bear or bring forth, when she is
 full of pain and travel, when the *wild Asse* is in a suffering condition,
 she may be found.

42 months
 being three
 years and
 a half, that
 is time,
 times, and
 half a time;
 time is one
 year, times
 two years,
 and half a
 year is the
 half time,
 which shall

Thus it was with the Churches; The Prelates thought them-
 selves Preachers of the Gospel: how high did they hold their heads,
 and snuffe the wind as they went; but when their suffering time came,
 the spirits of Princes were cut off, the proudest Prelate dared not
 open his mouth for his ears, that shewed him an Asse, for if he had
 been as he said a Preacher of the Gospel, all the Parliaments of
 the world should not have stopt his mouth; but they had no more
 to say when they came to suffer: then, without seeking, a man
 might find them to be no Ministers of the Gospel, for their moneth
 was come.

which shall be no more, saith *John*, 'tis now but a moneth, nor forty two, nor time at all.

It was just so with the Presbyters, when in power with the Parliament, they also were as wild as the *Asse* in the *Wilderness*, as proud as the *Prelates*, and held up their heads as high, and opened their mouths (against Heaven) as Ministers of the Gospel also; but when the month of their sorrows and sufferings come to an end, they will be dumb as the *Asse*, and as Bishops were; and unless God by a Miracle open their mouth, as *Balaams Asse* to speak freely, the next countermand that comes from the Powers can silence them, or if they suffer the loss of Tithes, all their mouths are stopp'd at once; for *their moneth is come*, they are cut off by God, and can preach no more.

Well, the Independent Pastors and Teachers their month comes (and that in one day as *Babylons* plague did). I will not compare these wise men to the *Asse* in the *Wilderness*; yet truly they will not be turned from their way, but snuff the wind as they go (*for it is* Hos. 12. 1. *wind that Ephraim feeds on*). Oh, when will their moneth be? Whence can their sufferings arise, seeing the whole State, and the highest Souldiery is for them? For all this they must suffer, all the world cannot save them; but what shall their sufferings be? Surely not from man, nor by man, but by the Lord God they shall suffer, as it is clearly foretold, Isa. 31. 8. 9. *The Assyrian is the last Oppressor*, for *Agypt* was before. The Churches this day do oppress not only men in their States, Mic. 2. 2, 8, 9. but the Spirits of men, ver. 6. Yea, the Spirit of God also, ver. 7.

The present Churches I look upon, as the *Assyrian* the last oppressor that shall be in the Land; this is the *Assyrian* that shall fall: How? not by man, and the sword not of a mean man shall devour him, Isa. 31. 8. How shall the *Assyrians* fall be then? First, by fear. Secondly, by fire. The sinners of *Zion* are afraid already, and begin to fly to their strong holds, and hope in an Army or arm of flesh, v. 8. What makes them fear and fly? Oh, there is an *Ensign* set up in the Saints, ver. 9. the glorious appearance of God in the scattered Saints makes the gathered Churches quake and fear; but where is the fire? Why it is in *Zion*, and his furnace in *Jerusalem* v. 9. What is *Zion* but the Saints in whom God dwells, or in whom God discovers himself to be. Is he not in the Churches also? Yea, the Lord is there among them, the everlasting burnings is in them, yea, they shall find and feel shortly that consuming fire to break forth upon them, and to burn up all their flesh and forms.

This is the judgment of God still on the Churches, because they would hasten to a Church-way, not waiting for the Baptism of the Spirit, and of fire, to set them in a Gospel-order, or to shew them a higher glory to be revealed in them; therefore a fire shall come forth

of their own bowels to burn them, that is, the fire of his jealousy. Thus they are gone from one fire into another, as *Ezekiel* tells them, *They shall go out from one fire, and another fire shall devour them*, *Ezek. 15. 7.* they are gone out of the fire of the Spirit, the fire of his jealousy shall consume them, *Zeph. 3. 3.* I speak not now of their persons, but of that oppressive principle and fleshly power, that's the *Assyrian* in them, as I said once, That of old the people of God were in *Babylon*; but now *Babylon* is in them, especially in the Churches called the oppressor, the golden City Ita, 14. 4.

But see how the fire is come into the Churches, as we said before, there not only the Cedars, the tallest and highest members are burnt, *v. 2.* but all the mighty men (or gallants) are spoiled, even the Ministers or Pastors, for the howling of the Shepherds is heard on high, *v. 3.*

Pray observe in all the Prophets what plagues are foretold to fall upon the Pastors and Shepherds of Israel; but especially *Jeremiah* Chap. 25. 34, 35, 36. where there is a great howling of the Shepherds and principal of the flock; for the day of their dispersion is come, or their division, as we said before, *Zach. 11. 6, 9.* Here they do eat every one the flesh of another, of his fellow or brother, as the Hebrew reads; thus the low-members fall out, and the brotherhood is broken between the Churches, *v. 14.* Why? because their Shepherds are cut off in one month; What's that? we have said already 'tis the day of their sufferings.

But there may be another sense of this month. according to that of the Prophet, *Hosea 5. 6, 7.* *They shall go with their flocks to seek the Lord, but they shall not find him, he hath withdrawn himself from them; they have dealt treacherously against the Lord, for they have begotten strange children, now shall a month devour them with their portions;* There are strange men and women Church-members this day, strange children indeed; I'll say no more of them, the wicked sing, a wonderful and horrible thing is committed in the Land, that is, in the Church: What is that? read *Jer. 5. 26,* to 30.

But what is the month here? Is it not some change think you, as the Moon doth every month? Sure the next change or turn of things will overturn all the Churches, for a third overturn will be: The first was of Kingly Prerogative by the Parliament, then the Prelats fell; the second was of Parliamentary Priviledges, when the Army came up to purge it, then Presbyters fell: there will be a third overturn, whether for better or worse I know not, yet I hope well of the Common-wealth, and Rulers thereof; but down go the ruling Elders with all their Churches, the very next month, when a change of things will be.

Ezek. 11.
27.

But thirdly, May not *this moneth* be another thing, yet something more ? (for the *Commands of God* are exceeding broad, and there is a mighty breadth, height, and length in the least word of his) what is the *moneth* ? Is it not the *new Moon* spoken of so much by the Prophet, as a type of that *new Moon and Sabbath*, which shall be in the *new Jerusalem*, *Ila. 66. 22, 23.* Psal. 119.
96.

What is the *new Moon* then ? Truly to me it is *new Light*, as *our life in God alone is the Sabbath* here spoken : Oh how terrible is this to the Pastors and Teachers to look for *new Light*, much more to look on it, it will dazie and destroy their sight, and make them stark blind, and also dumb, as we shall see anon.

Every *moneth* we know the *Moon* receives *new light*, as we call it, then the *new Moon*, though it be the old still ; so the *new light* is nothing but the old, even the *everlasting Gospel*, that *glory hid in God before the world* will come forth in men at last ; yea, that *old light of Law and Gospel-Churches*, which hath been *hid* and darkened by the *Apostacy*, shall be more fully known, and come forth from all that traditional knowledge of God, which is yet received by men, *Revel. 10. 23.*

Oh this *moneth* will be a *day of doom* to the Churches, the *new Moon*, this *new light*, will darken them at *noon day* ; pray read *Amos 8. 9.* where there is a greater than this years Eclipse, the earth is not only darkened at noon, but *the Sun goes down, and sets at high noon* : What is that ? When men think they are in *highest light*, as Churches look no higher, God doth suddenly *darken them*, and makes them also *dumb*, ver. 10 for there is none left to preach the Word, being no more to be heard from North to East, ver. 12, from *Scotland to England and Wales.*

Why is all this wrath think ye ? *The end is come upon my people Israel*, that is the Church, ver. 2. then there is the *howling of the Shepherds*, and their *silencing*, ver. 3.

This is wrath indeed, but what is the cause of all ? Sure first, because the Churches *take no care for the poor of the Land*, ver. 4. they may look to their own poor, but the poor of the Land *are swallowed up* by their silence, and made to *sail* ; for the Ministers will not open their mouths, nor speak a good word for them to the present Governours, who doubtlesse would and will help the poor at last, though never moved by the Churches.

But secondly, They cannot abide *new light* : therefore darknesse comes, as we said, *when will the new Moon be gone*, say they, or as the margin reads, the *new Moneth* ? this kills the Pastors and Teachers ; this *one Moneth* cuts them off by God.

But why would they have *this new Moon gone; and the Sabbath past*? Oh, that they may *sell Corn, and set forth Wheat*, verse 5. for there is no buying nor selling, nor a fitch of work to be done on the *Sabbath*.

Jer. 22. 28
Deut. 32.
14.

Wheat, what is that? *What is the chaff to the Wheat*, saith the Prophet? Wheat sure is the *pure Word*, called the *fat of the Kidneys of Wheat*: and so the *pure word* is, it is the finest fattening thing that man can take, that *immortall seed of the word*, when it is *sincere, spiritual, and pure*, how precious, and how powerful is it? But *what is the Chaffe to the Wheat*? *Chaffe* hath the form and fashion of *Wheat*, but it goes away with the wind; yea, the *Fan of the Lord*, or any *sufferings from men*, as I said before, blows away the *Chaffe*, both the *Word* and the *Preachers* of it.

But suppose it be *Wheat that they sell*? it is but the *refuse of Wheat*, as themselves confess, *Amos 8. 6*. What lean, low, and legal teachings do our Preachers of the Gospel set forth and sell? it is but the *refuse of all*, that which good Mr. Perkins, Doctor Preston, and the rest of those pious men left behind; it is not *their spirit* these men speak with, it is but their words, or the language of old Writers in a new dress.

A chief one
of the Ar-
ray would
once usual-
ly say, that
the flesh of
Christ, and
Letter of
Scripture,
were the
two great
Idols of
Antichrist.
Job. 6. 63.
Heb. 4. 12.
Job. 14. 9,
10.

May, most of these Pastors or Preachers of the Gospel can go no farther than the *flesh of Christ*, and the *Letter of Scripture*. As for that *eternal Spirit* which dwelt in the one; and which spake in the other, they know not; *the flesh profiteth nothing*, saith Christ, it is the *Spirit that quickeneth, the words that I speak are Spirit and life*: where is that *spiritual, quick, and lively word*? *Spirit and life it self* ministered to men, and in them? Adran

Is it not the *refuse of Wheat that they sell*, when all that is sold by them is not worth the knowledge of a Christian? Henceforth saith the Apostle, *know we no man after the flesh, yea; though we have known Christ after the flesh, yet now henceforth know we him no more*, 2 Cor. 5. 16. We know not Christ now, saith he, but *God in Christ*, ver. 19. for so Christ would be known, only as the *Fathers Image*, *he that sees me sees the Father; if thou hadst known me, thou wouldst have known the Father*; It was God even the Father who was all in all in his flesh, who did all, and spake all, in him, and by him; he was indeed *the way to the Father*, not that men should stand still in Christ, as I said before, but by him go to the Father, and with him dwell in God: so he was the *truth*, because the *everlasting Father*; the *only true God* sent the Son, or came forth in flesh, and crucified it also to himself, to bring men to God, and thus Christ was the life, and our life also.

1 Pet. 3. 18

For indeed, *all the life, knowledg, and faith of a Christian, by Christ as the way, doth tend and end in God*, 1 Pet 1. 21. Yet this is not all, and

and yet this the Pastors and Teachers know not; for if any man be *2 Cor. 5. 17.*
in Christ he is a new Creature, or, as the Greek reads, a new Creation;
 why, the greatest of them all go no higher than the first Creation, as
 I said before.

But again, *God in Christ, and Christ in men, is a Mystery*; yet that
none of the Ministers of Churches can manifest to the world those hid-
den Mysteries, and Secrets of Heaven, that high Mystery of God even
the Father, and of Christ, and the Mystery of the Gospel, these Mini-
 sters of the Gospel know not, as I shall shew (with God) another
 time.

But now see what *Marchants* we have in the world, mark it, they
 sell *Wheat* nay, shame upon them, they sell the refuse of *Wheat*, and
 sell it: for what? at the highest rate that ever was, the refuse of *Wheat*,
 an *old Sermon*, that is even mouldy with lying by, they will not
 part with without a price; yea, they sell it them at a dear rate, none
 will preach now under a hundred pound a year: teaching is turned
 to a meer Trade, he that will give most, shall have most Gospel. Under
 the Law, all the Priests had but the like allowance. Gospel-Ministers
 preached freely, yet wanted nothing: now men will not trust God,
 but must have before-hand, some twenty shillings for every Sermon
 they make, some forty shillings for every Sermon; yea, there are
 Pastors and Teachers in *England*, who have four pound for every
 Sunday Sermon, besides four pound every week, for government
 and gaudies, or eating good cheer.

Do not these *make merchandize of the Word of God*? Are not these
 the *Merchants* which *John* speaks that shall shortly cry, *Alas, alas*, *Rev.*
18. 15.

Rev. 18. 15

Was there ever the like heard in the world, that the refuse of *Wheat*
 should be sold so dear by Divines and Spiritual men?

Spiritual men said I? What? they who are employed in Secular and
 Martial affairs?

I do not blame the Governours of our State, for setting such ho-
 nour and preferment on the heads of Pastors and Teachers. *Constantine*
did more, yet more mischief followed, and the Church as they
say, fell a sleep in Constantines lap; so I wish the wise and godly Go-
 vernours of the Common-wealth to consider:

I pray consider, is it according to the order of the Gospel, that Pa-
 stors should leave their own *Church-fellowships*, and turn fellows of
Colledges? Is it according to the Gospel, that Pastors should become
 Princes and Presidents, Deans and Doctors? Is not this a secular
 employment? and this in the hands of spiritual men, is but the In-
 struments of a foolish Shepherd, as the Lord General *Cromwel* excel-
 lently words it.

Act. 20. 28.

This is the great hand of God, & worthy of the consideration of all those (Ministers) who taking into their hands the Instruments of a foolish Shepherd, to wit, meddling with worldly policies, and mixtures of earthly power, to set up that which they call the Kingdom of Christ, which is neither it, nor if it were, would such means be found effectual for that end, and neglect or not trust to the word of God, the sword of the Spirit, &c. A Letter from Dunbar pag. 11.

That this is not a spiritual but a *secular* power, or *earthly mixture*, appears, because an University is properly the School of Nature elevated and improved by Art, not by Religious forms (though the power of it be precious) but by excellency of learning which Pastors and Teachers are not much acquainted with, to were fitter men.

Again, It is a very sad *Omen* when Ministers of the Gospel, and Pastors of Churches creep to fast into Colledges, not only because the prosperity (or ease) of fools destroys them; but it is the Geneva Note on Acts 6, 12, That the first boundy Persecution of the Church of Christ sprang up, and began from a company of Priests by the suggestion of University Doctors.

But we are gone too far from Market, we heard before their selling the refuse of Wheat for Silver; I tell you there is more in that vertle: *Amos 8. 6. They buy the poor for Silver, and the needy for a pair of shoes: Or, as the same Prophet speaks, They sell the righteous for silver, and the poor for a pair of shoes.* That is, if there be a righteous poor man that seeks the publick good of the Common-wealth, or the good of mankind, they will either keep him poor, or make him rich, they will stop his mouth with a piece of silver, or send him away in a pair of shoes. What's that? let him in a good office, or gainful imployment, that's a pair of shoes that many an honest heart is bought and sold for.

I wonder that the Prophet should say of God *Thou hast forsaken thy people the house of Jacob, &c. Why? Their Land is full of silver and gold, and there is no end of their treasures.*

Truly it were well the rydings had been true, That we Christians would have no more silver and gold from the Indies; then gold should be our God: But now I fear that Mammon is not only the god of the world, but the god of Churches also; yea, many good Christians make Mammon and mony their Go.

In the Apostles dayes, *The love of money was the root of all evil*, it lay close in the earth, but now it is risen to a Tree; all men may see that money is most loved by good and bad alike.

Ezek. 7. 10, 11, 1 Thef. 2. 5. Paul speaks of a *cloaked covetousness*, it was much covered and kept close then, because indeed the Churches were so pure and poor; but now covetousness walks abroad by day without any cloak stark

stark naked, that all do see and cry shame on the Saints this day?

Oh the *hour of Temptation is come upon all them that dwell on the earth*, True, that dwell on the earth; yea, those who dwell in heaven are tempted with it also, the glory of the world was the last and greatest of all Christ's Temptations, *Matth. 4. 8.* Rev. 3. 10.

I do not envy your greatnels (God kdows) but pity your goodness that is so besieged with greatnels and worldly glory, with Silver and Gold, and Money, and more then *heart could wish*; the Lords and Nobles of old could do better with it, because Gentlemen born; but when so much money comes into the hands of poor Saints, Oh, how they hold it, and hug it, and hunger at er more, as dogs after dry bones. Wo, wo to the Churches, and Christians this day. Truly Friend, I was forced as first to speak, then to write, so now to publish these things to the world. Psa. 73. 7.

I would much rather have been at home, and sat in silence; yea, better had it been for my flesh and family, if I had (as I said) even entered into my chambers, and shut the door upon me until the indignation be overpast, that is, till all the seven Vials full o. wrath be poured forth; there is wrath enough on the Churches already, their own divisions would destroy them quick enough; and why then must I come forth like a fool, and put my head between their blows. Isa. 26. 20.

But yet God hath appointed a worm to pour out wrath on the Churches, to pour out wrath, and yet in love, to lye under the same wrath with them, and for their sake to suffer this, for he that kills with the sword, shall be killed by the sword, *Rev. 13. 10.* 'Tis not my happiness then, but *wo is me my mother, that thou hast made me a man of contention to all the earth*, &c. First, to Prelats, then to Presbyters, now to Independent Pastors and Teachers; It is my mother the Church hath made me thus, for my Fathers Spirit, the promise of the Father in me, doth teach me better things. Jer. 15. 10.

There are better things indeed that the Saints should wait for, things above Law and Gospel-order, if it were as it was, but is not; things which neither Prophet, nor Apostles attained to, yet both did write of, and wait for, *the glory to be revealed in us*, the glorious liberty of the sons of God, and of the sons of men also, even of the whole Creation; the new Heavens, and new Earth, the new Jerusalem, the appearance of the great God in us, when we shall be like him, and see him as he is, see his face, and his name on our foreheads, when there shall be no curse nor crying nor death; but the tree of life in the midst of us, the River of life, clear as Crystal proceeding out of the Throne. J. 1. 50. 45.
Rom. 8. 21.
2 Pct. 3. 13
1 Joh. 3. 2.
Revel. 22.
1, 2, 3. 4.
&c.

Throne

Throne of God and the Lamb that is in us: These are the *living waters*, the Rivers of *Butter and Honey* the Prophets speak of; yea, the *mountains dropping down new Wine, and the hills flowing with Milk* is more then was in Gospel-times, the *new wine*, the Spirit which the Apostles were drunk with at first, was but the *first fruits*, but a taste of that which shall be more fully drawn forth in the last daies, when men shall drink and make a noise as through wine, and be filled with bowles, &c. yea, make a noise, as of thunder, being the voice of much people in Heaven, and of many Hallelujahs. Those who shall sing and speak really, and indeed, these glad tidings to men, shall not want money nor means; for City and Countrey (and Kings too) shall contribute their glory to them, the City Merchants shall give them food and raiment, *Isa. 23. 18.* and Countrey Farmers shall serve their Wives and children to plow, sow, and reap for them, *Isa. 61. 4, 5, 6, and 9. verses*; yea the Lord God himself will be ready as a servant, to wait on them at their command, and at their call, (*Here am I, saith he*) to those who undo the heavy burthens, and let the oppressed go free, and break every yoke (from mens states and spirits) this the everlasting Gospel will do, *Isaiah 58. 6, 7, 8, 9, 12. verses* compared.

This is also the Sabbath before spoken of, (which the Ministers there wish it were over) not only to cease from our own works, but from speaking our own words, or from speaking words, as the Hebrew reads, *ver. 13.* The Law indeed was a voice of words, and the preaching of the Gospel at first, was in this far below its own light, at least below that glory of the everlasting Gospel at last, which shall not be in words or speakings, but in the righteous actions of men, the righteousnesses of Saints, *Rev. 19. 8.* The Angel who is to preach the everlasting Gospel, is no particular man, or men, (as in the Gospel Ministry at first) but the Spirit itself, even the glorious appearance of the great God in Men, and in Magistrates first shall minister that light and love and glory to be revealed in us. Thus the Angel flies in the midst of Heaven, &c. *Rev. 14. 6.* the other Angel *ver. 7.* is another appearance of God in men. For as the Kings of the earth bring their glory and honour to the New Jerusalem, (that of the New Jerusalem being the sum of the everlasting Gospel) so these Kings of the earth who shall be, are the ten Kings who burn the whores flesh with fire. *Rev. 17. 16.*

The ten Kings are not a Kingly power; for Monarchy will never burn Ministry, (the whores flesh) but such a Government of men, who have received no Kingdom as yet, but receive power as Kings one hour with the Beast, *Rev. 17. 12.* as the two Beasts are false Ministe-

ry under several forms, so the Beast here is the second Beast, (* called the false Prophet, *Rev.* 19. 20.) who hath two horns like a Lamb, this being the purest Ministry, and most like Christ, though indeed of Antichrist, doing and speaking as the Dragon and first Beast did, *Revel.* 13. 11, 12,

* The Beast and the false Prophet were taken, &c. The Beast is the first Beast the false Prophet is the second Beast who did Miracles.

To this second Beast the ten Kings with one mind give their power and strength, and make war with the Lamb, oppose and persecute the high appearance of God in his suffering-Saints, who are said to be with him, who also by suffering shall overcome at last, both the Beast and ten Kings with him, *Revel.* 17. 13, 14. compared with *Revel.* 12. 11.

Rev. 13. 14
Rev. 19. 20.
compared.

The ten Kings being thus overcome, by the Spirit of the Lord in his people (and by the same Spirit appearing in themselves) shall hate the whore (with the Beast) and shall burn her flesh with fire, *Revelation* 17. 16.

But before this (as I said) they had given their power to the Beast, the reason why they gave it is strange, and should still all the murmurings of men: For God put it in their hearts to fulfil his will; and to agree. and to give their Kingdom to the Beast, until the words of God shall be fulfilled, *Rev.* 17. 17.

When the words of God are fulfilled, then the woman (that whorish spirit or dependance on Men and Ministers, which reigns over the Kings of the earth) the ten Kings shall burn with fire, that is, by the power and Spirit of the Lord God appearing in them as Fire.

These ten Kings then seem to me to be a State Government, (like ours) who have no Kingdoms as yet (not yet settled) though the Beast may make them believe they are Kings for an hour, for that little time of the Beasts reign over them, but the Kings can do nothing, they can do no more nor longer, then the Lord puts in their hearts, as was said before: therefore, when the Word of God is fulfilled, and his time accomplished, The ten Kings (though formerly ruled by the Beast, and loving the whore; yet now) hate her, make her desolate, and naked, eat her flesh, and burn her with fire, *Rev.* 17. 16, 17.

[How beloved were the Bishops or Prelats to most of the present powers, in whom yet such a Spirit since appeared, that hath burnt up all those, and will them that follow!]

Those Kings then who bring their glory and honour to the new Jerusalem, are the ten Kings, and these ten Kings are the Christian Magistrates (it may be ours) for as the Nations of them that are saved are joyned with them, *Rev.* 21. 24. so these three Nations I believe will be the first saved ones in the world, from Monarchy, & Tyranny,

and *Babylons* captivity from all Oppression and Bondage on mens States and Spirits.

Rom. 13. 4.

The sum of all is this, 1. That the Appearance of God in the Christian Magistrate also, wil go forth as the flying Angel, &c. 2. That fire whereby they burn the Whores flesh, is the Spirit of the Lord God in them. 3. That Spirit which appeared in the Ministers of Christ preaching the Gospel at first, will now appear in the Christian Magistrate much more at last. 4. As the *Magistrate* is the *Minister of God*, and the only true Minister now (there being none in the Church); o God in the last dayes will first appear with power and glory, not in the Church but in the Common-wealth, not in Ministers at all, but in the Magistrate both Civil and Martial.

* The Inhabitants of Jerusalem are those who have the high discoveries of God dwelling in the, these are the strength of the State, the chariots and Horsemen of Israel, as the General speaks anon.

The Lord will save the Tents of Judah first, Zach. 12. 7. And the Governours of Judah shall say in their hearts, the * Inhabitants of Jerusalem shall be my strength in the Lord their God, v. 5. Again, I will make thine Officers peace and thine Exactors righteousness &c. Isa. 60. 17, 18.

Indeed, if any man doth but observe and follow the foot-steps of the Almighty this day, in his waies and wonders among men; his glorious Appearance, and his Power, and Goodness in this Land hath been mo't visible to, and by the Magistrate Civil and Martial, at home and abroad, both by Land and Sea, &c.

Alas, what have the Ministers done, but undone themselves and others? and still like to undo the whole Nation, as the Prelats in the first war, the Presbyters in the second war: and though a third war will not be; yet the prosperity, peace, and happy proceedings of the present Powers, how had the Independent and Baptized Churches like to hinder? How saucy and insolent were they about a new Representative? yea, no Parliament men, but Church-members, or chosen by them, was once in print: it is more observable, those Churches who could never communicate, nor come together before, became as one Congregation, to divide and undo the Common-wealth if possibly they could.

Well said noble General again *We pray you own his people more and more, for they are the Chariots and Horsemen of Israel. disown your selves, but own your Authority and Power to curb the proud and the insolent, such as would disturb the tranquillity of England, under what specious pretences soever; relieve the oppressed, hear the groans of the Prisoners in England (when? Lord God holy and true, an I a Treasury for the poor?) Be pleased to reform the abuses of all Professions and if there be any one that makes many poor to make a few rich, that suits not a Commonwealth:* * very well said indeed. The Lord General Cromwells Letter from *Dunbar*.

* *Hec quantum est in Rebus inane?* that is, Athing well said, then done when power is in thine hand; would bless thy soul, wife, children, and the land.

How

How many men are made poor, by making a few Ministers rich? therefore there is but little good done by the greatest Ministers this day in England and Ireland; their whole work is in calling men to Church, not to Christ; in converting Saints, not Sinners: alas man, it is not the Gospel, but thine own gain thou most lookest after.

That which you hear of so many called in Wales, is not so true as the report; it is but to Church that multitudes run, and most to the waters; but alas poor souls, they are still as simple and earthly as ever they were, as ignorant, carnal, and covetous, as little power of godliness, or knowledge in the Mystery of Christ, self denyal, sincerity, and singleness of heart: oh they are more double and divided, that light and love which was formerly in Wales in good Mr. Wroth's daies, is dead with him, and quite darkened.

When will the Lord take away the reproach of the people from off all the earth? *Isaiah 25. 8.*

They know not to do right, saith the Lord, who store up violence and robbery in their Pallaces, *Amos 3. 10.*

Are ye not as Children of Ethiopians unto me, oh ye children of Israel? *Amos 9. 7, 10.*

He is Canaan (saith the margin) or a Merchant, the ballances of deceit are in his hand, he loveth to oppress, *Hos. 12. 7.*

What Merchants the Ministers are of the Word, we have heard before, and what Merchandize Church-members make of the Word, the world will see very shortly.

Truly, in all that I have said, I do not condemn the generation of the Righteous, but the generations of Vipers, who under forms of Religion, *Psa. 37. 15.* eat up their mothers bowels, even the power of Righteousness, the Church of the first born, yea, Jerusalem that is above, which is free, and the Mother of us all coming down from God out of Heaven, these men and Ministers would hinder and hide in the Earth.

Again, I do not judge the Governours of our State, nor State-Ministers, sent forth by the power of man, to civilize and teach the people, to instruct the Nation in peace and holiness, and in honourable thoughts of the present Government, which (though yet clouded under particular corruptions, and crouching under its own greatness) will ride on prosperously through the three Nations, and rise above all the Nations round about, in spite of all their threats or attempts; yea, (though there may be a black month) yet the glory of the Lord shall cover it, till the glorious liberty of the Sons of God (and of men also) shall arise as the Sun in this Land at last, as the first fruits of power from on high; State Ministers will never do good till they gain the hearts of the people to the present Powers, in whom God hath so visibly appeared, that men cannot chuse but see and be convinced; that there is yet more good to be done by them, and for us, in Gods due time.

* There be now no Ministers of the Gospel, who can go forth freely to the world with

freedom, and healing to the world, *Revel. 21. 24. Revel. 22. 2.* compared.

Lastly, Let no *Independent Pastor*, nor *Presbyters*, professing themselves *Ministers of the Gospel*, dare to meddle any more with *Tithes*, forced *Contributions*, or *Consolidations*, nor make a gain of godliness, nor a *Trade of Teaching*, because the *Servant that knows his Master's will and doth it not, shall be beaten with many stripes*, *Luke 12. 47.* that is, the Lord Christ will *stripe you*, and *whip you* round about the *Countrey*.

† The
least Chri-
stians shall
scourge the
greatest
Churches.
Jer. 50. 45
Joh. 2. 15,

Surely, *I come quickly, Amen*, even so come Lord Jesus. Oh how suddenly is he come to his Temple? Truly brethren the Lord is come, and now making a *Scourge of † small cords*, to drive the *money-Changers* out of the Temple.

The vile person shall be no more called liberal, nor the churle said to be bountiful.

But the vile person shall speak villany, and his heart will work iniquity; to practise hypocrisie, and to utter error against the Lord to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

The instruments also of the churle are evil, he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

But the liberal deviseth liberal things, and by liberal things shall he stand, *Isa. 32. 5, 6, 7, 8.*

The Babe of Glory, *Breaking forth in the broken Flesh of the Saints ; Breathing out The Life of God (hid in their Flesh) now to be revealed and raised.* Isa. 40. 5, 6.

By WILL. ERBERIE.

And she brought forth a Man child, who was to Rule the Nations with a rod of Iron, and the Child was caught up to God and to his throne, Rev. 12. 2, 5.

A Preface to the following Letters.

THe Gospel is a mystery, the mystery of the Gospel is *Christ in us the hope of Glory*, Col. 1. 27. The manifestation of the Spirit in manifold gifts, was most necessary for those who should manifest the Mystery of God to men ; three gifts especially, of a *Tongue, Interpretation, and Revelation* ; a *Tongue*, to open the Original, as to utter it to all Nations. The gift of *Interpretation*, to interpret Scripture infallibly translated, and to transcribe the thoughts and writings even of heathen Poets to a holy sense of the Mystery of God. The Spirit of *Revelation* was not only that which was common to Saints, Eph. 1. 17. but a special gift of the Spirit, to reveal both the *Mystery of Christ*, Eph. 3. 3. and by that mighty power working in them, to present every man in Christ, Col. 1. 27, 28, 29.

According to that measure of the Spirit in me (being in much confusion, even in *Babylon* with all the Saints) I shall manifest this Mystery, as 'tis made known to me by the teaching of God in my Spirit.

First, I say, that the Mystery of the Gospel, or of God, is *Christ in us the hope of glory* ; the glory, is God in mans flesh, Zach. 2. 5. Christ in us is God manifest in our flesh as in his ; Christ in us is called the hope of glory, because they in whom Christ is revealed, have the

Rom. 16. 25
Eph. 3. 3.
Col. 4. 3, 4.
1 Cor. 14.

26.

Job. 14. 20.

the glory so revealed in them, as to wait for it in themselves, as 'twas in him when raised from the dead.

For as Christ was the brightness of his Father's glory, and this glory veiled in flesh while he lived in it : so in death his flesh being crucified and slain to God, God raised it up to glory the third day, and so the glory was revealed : This was to manifest the Mystery of God in us ; The same God and Father being in our flesh as in his, will raise us up to the same glory of Christ risen. This resurrection of the dead, was that which the Apostle had not attained to, yet waited for ; and all the faith of Gospel-Saints, was so exercised in this Resurrection, that they *alwaies bare in their bodies the dying of the Lord Jesus, that the life of Jesus might be manifest in their mortal flesh*; that as Christ, though living in the flesh, his life was in the Father, and this fully manifest, when his body was so glorious, that nothing but God, even the glory appeared in him : so when Jesus shall descend from Heaven, from his hidden Diety or Godhead, and come down in the Spirit, fully manifest in our flesh, *we shall be changed and raised up to the same glory, even to the life of God himself ; for as our life is now hid with Christ in God : so when Christ who is our life shall appear (fully in us) we shall appear with him in glory ; but we must suffer first, and dye to flesh as he did, before we live and reign with him.*

The first resurrection and reign of the Saints with Christ, is a more spiritual Mystery than carnal Christians and Churches commonly conceive : 'tis not in worldly government and outward glory, but in that glory aforesaid to be revealed in us, when we shall (as Christ raised) *rule the Nations with a rod of Iron, and dash them in pieces like a Potters vessel ; not only Churches and Kingdoms, but Armies and horsemen we shall tread down as dirt in the street ; yea, we shall sit in the throne of God with Christ, being above all things below God, and judge the world of Angels and men ; not only Angels of Churches, but all that is of a carnal principle, and Power on Earth.*

This Resurrection and reign of the Saints, I call often a third dispensation : for as Christ and the glory was revealed but in part, even in the Apostles themselves, who knew but in part and prophesied but in part, so all of that second dispensation went no further than death, they were *baptized into Christs death* ; by breaking of bread *shewed forth his death* in them, they being in a dying and suffering condition ; but in the third dispensation, typified by the *third dayes resurrection, the Body of Christ the Saints shall so rise in the Spirit*, and their life hid before shall be so fully manifest in their flesh, that nothing but God, nothing but glory shall appear in them : yea, they

they shall so rise and shine, that the glory shall rise upon them, and the glory shall be not only in them, but to on them, that both themselves and all those that see them shall acknowledge that they are the seed whom the Lord hath blessed. No man shall dare to curse or blaspheme, nor trouble nor touch them, no more then Christ was when raised from the dead. Isa. 60. 1.
14.
Isa. 61. 9.

These are the *Saints of the most high* this day, who are above all forms, and flesh; not in attainment or present enjoyment, but in pure apprehension, perfect conviction, and patient waiting for it.

While waiting, they are as a *woman with child*, to bring forth the *Babe*, the first born of glory in themselves; that is, to bring forth Christ fully in their flesh; but their flesh must suffer first, as Christ did, before glory was brought forth, and *he begotten in the resurrection*.

Thus the Saints did suffer as a *woman in travel before the man-child*, before Christ in the Spirit was brought forth in the Gospel or second dispensation, *John 16. 20.* 'Twas so, and 'tis to now under the Apostacy; the Church or people of God are as the woman in Heaven, who travels in pain to be delivered of the *Man-child*, *Rev. 12. 2.* But when the third dispensation comes, there will be sorer pangs and throws on all the Saints, who shall suffer more than ever any before; their suffering being more great & general even on the whole body, *Jer. 30. 6.* For a *Man shall travel with child*, yea, every man shall be as a woman in travel. 'Twas but a child, the child *jesus* was brought forth in the Gospel dispensation *Acts 4. 27.* When we all come to a perfect man, to the measure of the stature of the fulness of Christ, then the proph. is fulfilled, *A woman shall compass a man*, *Jer. 31. 33.* 'tis not a *Babe* now, nor a *child* any more, but *A man*, that's, the mighty God is brought forth in glory.

A word in season	}	<i>Christina Regina Suecia.</i> Anagram. <i>Hic est in viragine Caesar.</i> Here's Caesar in a manly woman.	}	By a Swedish Scholar.
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From Wales.

Dear friend,

Flesh is burning so fast with us here, and elsewhere, that I cannot transcribe what is written within for present; your lines are blessed to me, and therefore may I say, Do not imprison the truth from

from me in unrighteousness. I am a child but not yet little enough ; I long for the promised slumberings, for he giveth his beloved sleep, that is, Rest from his own thoughts in the secret chamber, till the indignation be over-past. If you be got into the Cradle of Innocency, you are taught of him, who is nothing (that can be seen with the natural mind) and can but cry in that Cradle. And when you cry *Abba*, forget not your poor, tryed, tempted, tyred, and through mercy sustained and renewed Lover and Brother,

M. L.

From *Ireland*.

Dear Sir,

Lines are too low to manifest endearedness of love in union ; yet must I borrow some of those beggerly and vanishing appearances for to salute you withal ; my rejoycing is, to behold darkness and ruine upon all fleshly gloryings, and former excellencies, wherein to many vain boastings have appeared. Well ! confusion and a poor mournful dying spirit is my state, the very life and vigor of all knowledg is taken away from me ; I hear no news of him or from him but lye slain under the Altar, and say, How long Lord will it be ere thou come forth and reveal thy self, to save all flesh with a vengeance, and to plague every apprehension into truth ! Well dear life, eat and drink abundantly, expend thy self upon thy own, for there is enough to satisfy and content thee. I can say no more, but retire home into my root from whence I came forth, and where I am thine in all love and union,

T. R.

From *England*.

Dear Sir,

In whom I have much delight ; although you are far distant in the shadow yet I see you often in the substance, where Saints appear, where Christ appears, in the glory, honour, and majesty of God in eternal life ; which eternal life once seen in God, it draws men into the invisible world, the first and last creation, which shall in short time be manifested to and in our mortal bodies ; by which we shall be changed into the age, and stature, and strength of the world immortal in life eternal, which is this day coming amongst us, even amongst dead men, blind men, dumb and deaf men : it will indeed appear

appear first unto those that are dead in this world. I say, to those that are dead, and lying slain and crucified in this world, to all the evil and the good thereof, to the righteousness, holiness, wisdom, and glory; also to all evil which dwelleth spiritually in the thoughts and intentions of the heart, with all the filthy corruptions of the earthly man which dwelleth in the polluted flesh; that when we have *beared about in our bodies the dying of the Lord Jesus then the life of Jesus shall again be manifested in our mortal bodies*; even when the Lord Jesus shall cause his voice to be heard in the earth, saying, *Thy Dead men shall live, even with my dead body shall they rise: awake and sing ye that dwell in the dust.* Oh the dead! it is they only that shall live, the blind only shall see, the deaf they shall hear, and the dumb men they shall sing the Lords song in the inward world with the holy ones, in the holy God, in heavenly places, in heavenly nature, invincible strength, yet comprehensible and attainable; for man shall receive that in Restoration, which the heart of man could not conceive in the old Creation, and that which never entered into the sinful heart of man, shall infinitely dwell in men in the new Creation (when the Tabernacle of Gods is with men) and that which eye hath not seen, no not the Angels of God (for they desired to look into it) shall man behold with open face; and the depths of Gods wisdom, which was ~~lost~~ finding out, shall through God be found in man, and man in it, even when God and man is made through Christ perfect in one, even when Christ appears a perfect Church, and the Church appears a perfect Christ, and both in perfect God; this is the perfect union, which will be manifested in man: then the mighty *Immanuel* shall be again revealed, God with man, and man with God; to this end our Lord first appeared, that he might bring many Sons unto glory.

This was the work of the Gospel so to reveal and bring to light immortality and life unto the sons of men, whose life is hid in God, and God is hid in man, but both shall be revealed: and this will be the everlasting Gospel that shall be preached unto men, even the power of the holy One which will make the people a willing people, to draw nigh unto the holy mount, to be adorned with the beauty of holiness, to put on the robes of righteousness, and the garments of salvation, and to enter in with Christ into the Wedding chamber, the immortal life, the Angelical world, or Celestial glory; yea, into the perfect prudence of the invisible, infinite, comprehensible God; & this glorious & mighty one shall be revealed in us, and us in him: and both manifest unto the world, which will then appear; even the righteous Nations that are saved, shall behold God in the Majesty of his

his holy people, even his ancient ones, who are the Tabernacle of God, the throne of judgment : yea, his resting place, also the Church and City into which *the Gentiles shall bring their glory and honour into it; and the Nations that are saved shall walk in the light thereof; for the Law shall go forth of Sion, and the word of the Lord from Jerusalem,* and then shall be the time of Truth and Peace in the earth, (the new earth) wherein *the knowledge of the Lord shall cover it, as now the waters do the Sea.* Oh Lord, open the gates of thy love and life, that thy holy people may enter in; That the poor Gentiles which are thine, may receive life from the dead: and let this be the only desire of all the people of God, even all that are *mindful of the Lord, and give him no rest, till he hath made Jerusalem the praise of the whole earth,* and the glory and the light of the world, that the Gentiles *may come to her light, and Kings to the brightness of her rising up.* But my desire is not to speak unto you in dead Letters, which are but forms and shadows; but rather to speak with you in the living word, in the morning-Star, in the Sun of Righteousness, who is the Life-light, and power of God, which life and power is by some few of us in our parts waited for, and we are drawn up, and are assembled together at the foot of the Mount, to receive the Law of God, which will be given forth again unto Israel : and here I rest with you

A. H.

From Scotland.

Dear Sir,

Although I cannot hear from you, yet I cannot but write unto you, though you need it not; but so it is, that that which is great, can converse with the meanest administration. That which I am to tell you, is this, That our joy is full, but what it is, is not to be spoken of here to any, but to that which lives in it (though it needs not) and that cannot speak it out, because the world cannot bear it as yet. For so said Christ, there was a striving, the one to sit at the right hand, the other at the left; but the greatest must be the least, this they could not bear; and the least is the greatest with God, this men will not hear. Further, I find our work done to our hand, our labour is past, yet we know it not; our Sabbath goes on daily, and is approaching to put an end to all our labour; yet we must travel for a time till our Rest be brought forth, and our rejoicing finished. Yea further, our Repentance to sin no more, is come to ourselves, whilst others may judge us in our liberty; that is no evil to us; so that we may say, Our lot is fallen into a good ground, for the Kingdom that we waited for hath appeared, and is full, and nothing

nothing can add any thing to it, (by way of sacrifice) let men say or do what they will : and if we appear not what others would have us to be to them, yet our Kingdom maintains us. For who can separate the Lord from himself? Dear Sir, By this you may perceive how far I am gone, and where I rest every day ; and let me tell you if the Kingdom do enlarge it self, you shall hear more from me ; but it is to great with me, that for the present my pen is made dry, and I cannot deliver that which is now upon my spirit ; for no flesh is able to bear it, and I am tain to converse with mean things, for fear it will be too hard for me. I confesse I could speak it to that which hath not an ear to hear, nor an eye to see, for that cannot be troubled, and that is satisfied already and made silent ; and is it, or would be changed into that rest, that being one, it might take its rest, and live in it self, as it was from everlasting. Oh how great and happy is that which spake to *Moses*, when he was sent of God in an errand to *Pharaoh*, telling him, *I am* hath sent thee, &c. In that very hour I dyed, being satisfied in what was spoken to *Moses* ; for *Moses* was made silent, and *Pharaoh* must dye for it ; yet his seed lives in persecuting, but knows it not, because they go by the name of *Israel* : yet do *Pharaoh's* work in persecuting they know not what.

And, because the Lord is *bringing forth himself in a way that he brought not forth himself in Israel* ; *Israel* also saith, It is not my Father ; but *Israel* is a child, and as yet does not know the Father, nor all the wayes and several dispensations of the Father. For the wind bloweth where it listeth, & *Israel* knows it not ; but the Lord is satisfied in the thing, and lives in his own will, while *Israel* is a judging of what men act for God : the story you have in *Israel* and *Pharaoh* ; And little did *Israel* think, while it suffered under *Pharaoh*, that *Pharaoh* acted for God in punishing *Israel* ; *Pharaoh* did the work of God in it to purpose, and yet *Pharaoh* knew it not, that it was the design of God to deliver *Israel*, because *Pharaoh* thought there was none but he that was greater ; insomuch as he inquired of *Moses*, Who was the Lord, and thought by that to destroy *Israel* : but as *Pharaoh's* daughter was made on purpose to save *Moses*, so *Israel* was made to be the destruction of *Pharaoh*. Yet further, *Pharaoh* is sick of *Israel*, and for that purpose be'peaks the Midwives, that when the women are upon the stool, and they find it a male, that they destroy it : but had *Pharaoh* known that the Midwives were the Lords, and that he had first bespoken them, he would never have been so simple as to have medled with *Israel* : What shall I say? *Pharaoh* is sick of *Israel*, *Israel* judging the Father, but did *Pharaoh* or *Israel* know where our rest was, and what it is unto us in all con-

ditions, they would be quiet, for that the Lord is too hard for every thing that is formed against him : and if it be so that no weapon formed against the Almighty can prosper ; doubtless then, it is good to be in him alone and no where else. To bed then now, for 'tis Night, let's lye down both in his bosome, and sleep till the morning, when we shall rise together ; in mean time I rest,

Yours

E. W.

To an Afflicted Woman, or Be-wildernessed Saint.

Christian Friend,

MY best love salutes you in the Lord, with thanks for your loving lines. I understand by your Letter that *you walk alone in the dark*, which is indeed a solitary and sad condition : first to *walk alone*, but then again to *walk alone in the dark*, is to the flesh a dreadful state ; but both in the Spirit is full of glory and joy also, if you could but see God in both. First, to be solitary and *walk alone* is a wilderness-condition, which with God is the most comfortable state. I will allure her and bring her to the wilderness, and speak comfortably to her, Hos. 2. 14. Communion of Saints and the company of men is sweet to flesh, sweet to man to walk with men, but that's no wilderness where company or path is before us ; but when we can see none with us but God, and God leading us in a way we know not of, this is sweet to a Saint in Spirit ; therefore God is said to allure before, to allure us from the sweetness of man, to the sweetness of himself, and of his divine presence dwelling with us and in us. For truly in that Apostacy we now are, we cannot company with men, no not with Saints in spiritual worships, but we shall commit spiritual whoredom with them ; this was typified by that of the Prophet, who was to take a whore to his wife, Hos. 3. 1. signifying the state of the Church then, and now also, being in Babylon the great whore, which is nothing but the forms of Doctrine, and Worships in which the Saints are enbondaged those being the flesh of the whore to be consumed with fire, with the Spirit at last : but saith the Prophet, *Thou shalt abide for me many daies, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee*, Hos. 3. 6. The Prophet speaks in the person of God to his people, saying, *Thou shalt not be for another man, or as 'tis better read in the Hebrew, Thou shalt not be for man; so I (saith God) will be for thee*; that is, while we are not alone with God, and for God only,

only ; but will be for man and *with man*, we must needs play the harlot, and dore on man too much : therefore, saith he, *Thou shalt abide for me many daies*. How is that ? the next verse shews, *verse 4. The children of Israel shall abide many daies without a King, and without a Prince, and without a sacrifice, and without an image and without an Ephod, and without a Teraphim*, that is, without all men or means, without Ordinance or Church-Officers, for that's the King or Prince; without sacrifice or Ordinance ; yea, without an Ephod, the least and lowest means to seek God by, should not be found : *afterward they shall return and seek the Lord their God, and David their King, and fear the Lord and his goodness in the latter daies*, that is, when we are be-wildernessed, and at a losse in all things, that we cannot look on any man, nor find God in any means, then we will seek the Lord our God, God dwelling in us, that's David our King, God in our flesh.

But next you say, you are in the dark, how then can you see, or say that God dwells in you, or delights in your flesh, to take that into such union with Himself? Surely (sister) you are his *Hephzibah* and *Beulah*, that is, the Lord indeed dwells and delights in you, and your Land is also married to God : God is in perfect union with your flesh that's your Land, yea the Land of the Lord, though you see not this, being in the dark. But again, God dwells in the dark as well as in light, light and darkness is all one with him, yea, Heaven and Hell also with God and with men also who live in God alone, 'tis all one with them however they be, or where they are, they are still in God. sit down in his will, his will is theirs, for they dwell in God, and God in them, even in their darkest condition. *If I go up to Heaven, thou art there ; and if I go down to Hell also, thou art there, Lord*. Heaven and Hell are things men much mistake in ; for David was sometimes in Heaven, and in Hell also when he was in weakness ; but then when he was in spirit and strength, and spiritual joy, he was in Heaven ; he could go up and down, to Heaven or Hell and wherever he was, he was still in God, and God dwelt in him when he was in the darkest state, *Psal. 139*. This is a word full of comfort, (if God speak it in you) that God dwells as glorious in a Saint when he is in the dark, as when he is in light (yea, in darkness the Lord shall be my light, Mich. 7. 8.) for as darkness is his secret place, and his pavilion round about him are dark waters, *Psal. 18. 11*. so Pavilions are places for Princes, and God retires to his secret chamber of presence when he brings a poor soul to the dark, there God dwells most gloriously, as you may read *Isa. 57. 15*. the high and holy place there, is that heart which has the glorious enjoyment of God, with exceeding joy and constant peace, the contrite and humble spirit, is that

that which is *shaken and shivered to pieces, ground to powder, that's contrite*; yet there God inhabits, even in the humble, in the lowest heart, as the words signifie, for the humble heart is not an excellency (as men interpret it to be humble) but a low poor dark spirit, that is even stark dead, that's the humble; therefore God is said there to *revive it*, and how is that? but by *revealing himself to dwell there in glory*. Secondly, when God retires himself into the dark, and draws the heart there to dwell with him; Oh how gloriously doth God teach a man then! *Psal. 16. 7. I will bless the Lord who giveth me counsel, my reins instruct me in the night season*; there's a night in man as well as a day, darknets as well as light: now in the night season, in the *darkest state, God teacheth men most*, that's my reins instruct me, not the reins of my back, but God dwelling in me, and revealing himself in me instructs me more than all the teachings of men, these cannot come to me nor counsel me in the dark, but God can do it, and doth: I will bless the Lord who giveth me counsel. That's the meaning of *Psal. 19. 2. Day to day uttereth speech, and night unto night teacheth knowledge*, that is, the glory of God revealed to us in the dark, in the night, gives more knowledge unto us, then men who speak with most light, and language.

The last thing that I would speak (but I must be silent) is this, that God will yet give you to see, not only the glory, and knowledge of God, but com out also in the dark; ye shall have a song, as in the night, when a holy solemnity is kept, and gladness of heart, &c. *Isa. 30. 29. When's this joy, that song? in the Night*; not only in the night of the Nation, as 'tis now, *vers. 27, 28.* but in your darkest condition you shall have joy in God. Therefore 'tis said, ye shall have a song in the night, when the holy solemnity is kept: the solemn feasts of the Heathens, and holy feasts of Saints also under the Law were in the night, not only of Paschever, but the Lords Supper; 'tis a mystery, that in the darkest night we shall merrily Feast on God: and so farewell.

Yours,

W. E.

A Triple Plea: Or, The Song of an old Saint. T. C.

Law, Physick, and Divinity,
were at a jar, could not agree;
To prove which of all three
Should have the superiority.

Law pleads it preserves mens Lands,
And their goods from ravenous hands,
Therefore of right challengeth he
To have the superiority.

Physick

*Physick prescribes receipts for health,
which men prefer before their wealth;
Therefore of right challengeth he
To haue the superiority.*

*Then steps up the Priest demure,
That of mens souls takes care and cure:
Therefore of right challengeth he
To haue the superiority.*

*Let Judges judg this Triple Plea;
Then Lawyers shall bear all the sway,
Let Empericks their verdict give
Physicians most of all should thrize.*

*Let E'shops be judge in this case,
Then Priests shall haue the highest place.
Let honest, sober, wise men, judge,
Then all these three away may trudge:*

*For let men liue in peace and love,
The Lawyers tricks they need not proue.
Let men forbear excee's and ryot,
Thy need not liue by physick's dyet.*

*Let men attend what God doth teach,
They need not care what Priest doth preach.
But if men fools and knaues will be,
They shall be Affe-riden of all three.*

Th. C.

*The North-Star: Or, Some Night-
Light shining from North-Wales.
With some dark Discoveries of the
Day of God approaching, that is, the
second coming or appearing of Christ
in us the hope of Glory.*

By WILLIAM ERBERRY.

*Out of the North there cometh a Nation, which shall make her Land desolate, and none shall dwell therein, &c. Jer. 30. 3. 4.
And the Lord my God shall come, and all the Saints with thee. And it shall come to passe in that day that the light shall not be clear, nor dark:
And it shall be known to the Lord, nor Day nor Night, but it shall come to passe, that at evening time it shall be light, Zach. 14. 5, 6, 7.*

To the gathered Church at Wrexham.

Beloyed brethren,

THE following Letters I call Night-light, for nothing else has shined forth to the world, or to Saints, since the Apostacie.
(a) Watch-

(a) Watchman what of the night? watchman what of the night? the morning cometh & also the night, &c.

(a) Isa. 21. 11, 12. *This was spoken about Babylons fall, ver. 9. for the Apostasie was a night to the people of God, who were as the watchman waiting for deliverance from their spiritual bondage, typified by Dumah ver. 11. Edom or Esau, was of kin to the true Church or Jacob; but yet a false brother; therefore a burden or destruction is prophesied against him, and in him against the false Church-state.*

Morns of light and love, have oft arised to the Saints even in Babylon; but a night of darkness has immediately followed or a mixture of both, light and darkness, day and night has continually succeeded in this confusion wherein we have been, and are as yet; yea, more of the myltery of Babylon appears this day within us, which makes me believe, we are in the day of God already, though we know it not; for 'tis known to the Lord alone, whose day has not a certain constant shine, but is neither light nor darkness, 'tis neither Day nor Night, but in the evening (when the Sun sets, when mans day ends and our

Zach. 14. 6. light goes away) there shall be light, or God appears to all: this is a secret; our sweetest retirements, and rest at present is in the night, then we have most most of our loves or delights in the Lord; for all the night cant. 1. 13. long we lie in his bosome, (and he lies between our breasts) there he leaves you, who is in Truth

Yours in the bowels

of Christ Jesus,

WILL. ERBERY.

For Mr. William Erbery.

S I R,

THe sweetness of the Fathers love (for so I take it) in you is very pleasant to my taste. And though you have not particularly and clearly written to me, as I perceive you still do, concerning the things I desired to know of you in what I sent: yet your promise of more makes me now only mind you again. We never write, hear, or speak in the light of the Father, but when our inner man is withdrawn out of the spirit of this world, which is the devils street, in which his coaches trundle, which life and spirit of nature is a whirlwind that catcheth many into the fleshly pits & unprofitable forms, and keepeth the poor off-spring of Adam in the outward court of this Creation. I dare not believe what I hear of you (and its no matter

matter what flesh without truth (speaketh) yet love would be satisfied; I long to know the teachings of God within, more effectually, concerning the hypostasis of the Lord Jesus, and in what spirit you leave off publick teaching, and what the witnesses are, and the Olive-trees. If men and books, and letters were my teachers, I should little know my self in him who fashioned me; but the more spiritual any is, the more communicative, as the Angels of the Father; therefore I enquire what that morning-star is that is risen, what vial, or seal, or trumpet are we under, and what manner of people should we be in this age. It will possibly be as a word upon the wheel, and as apples of gold in pictures of silver, if you will let me hear further of truth from you, and of the wisdom of God (which though it cannot be comprehended in any words is hinted and so communicated thereby). My true love with my wives) o your self and to Missis Erbery, I add this truth, that I am

Yours in the love, light, and peace

of the Comforter, though as nothing,

Mor. Lloyd.

For Mr. Morgan Lloyd.

S I R,

Your second Letter is exceeding welcome to a friend of yours, who is now the Lord's prisoner, and has been so indeed, these many daies, and years also, in the Spirit.

Truly, he would not know any thing of man any more, and all that he knows of God at present, is, that he is known of God, or God become his knowledge; this also, but in much confusion: therefore (Dear Sir) expect not clearness from a man that dwells in Babylon.

All my life at present, and liberty also, is, to serve the King of Babylon, and to be quietly subject to God in this captive state, wherein himself hath brought me, who is my life and glorious liberty. Jer 27. 17.

This glory (even God himself in the midst of my flesh) makes my flesh to suffer, and to dye daily; till he be so manifest in flesh, and revealed in me to be All in All, and in all the Saints the same. Zach. 2. 5, 8, 9.

Till this be, he who is first must be last, and he who has the first dominion or power, shall be the weakest, the least, and in the lowest dungeon (with Joseph and Jeremiah in the pit without water) and their Mich. 4. 8. Gen. 37. 24

Jer. 38. 6.
Zach. 9. 11

their feet not only stick in the mire, but they shall *cry out aloud*, as men in prison out of their grates, (of flesh) or as *a woman in travel* ready to be delivered (of spirit).

Mich. 4. 9.

The Lord God calls to the man, *Is there no King in thee? is thy Counsellors perished*, Is all thy knowledg humane and divine dead, thy wisdom and power departed, thy rest and peace fled? *for pangs have taken hold upon thee as a woman in travel*; this the flesh would fain put off, and be as wise as it was, and as easie: but, *be in pain, O daughter of Sion*. &c. that is, the man in whom God begins to discover himself in glory. with love and delight, must be content to be as *a woman in travel*. 'Twas so with Saints in the Gospel-dispensation, when the *man child, the mighty power of God, was brought forth in*

Joh. 16. 21.
Rev. 12. 2.
Jer. 31. 22.
compared.

them: 'twas so also in the suffering-Saints since the Apostasie, when after many pangs and pains of *a woman in travel, the man-child was brought forth*, Rev. 12. 2, 3. 'twill be so much more in the third dispensation, after our *deliverance from Babels captivity, a man shall travel with child again*, as a woman in travel, till the *man-child, David the King be brought forth*, Jer. 30. 3, 6, 7, 9. that is, God will so be brought forth in our flesh, that *we shall go out of the City into the field, not only out of all Churches and common societies*; but *we shall go even to Babylon, and there shall we be delivered*; delivered of God, or God brought forth in our flesh, that is All of flesh without or within, God will confound, and so redeem us to himself into the glorious liberty of the sons of God, Rom. 8. 21, 22, 23.

Mich. 4. 10.

But the Son of God is he you enquire after, the hypostasis of the Lord Jesus, &c. I see by this, you are with me in *Babylon*; for *who knows the Son but the Father?* the Father in you may shew you the Son, and the Son revealed in you will shew you the Father. This knowledge of God and of Christ comes not by reading, nor yet by Scripture, but by the Spirit of Revelation, though the Scripture also speaks the same.

Mat. 11. 27
Joh. 1. 18.
Joh. 6. 46.
compared.

Gal. 1. 12,
16.

And yet what the Apostle writes of himself in his highest knowledge of the Mystery of Christ, was *but in part*; *what he knew, or what he prophesied* (that is, preached or writ of Christ) was *but in part*, therefore his Epistles to us will give out but a partial discovery of God and of Christ; yea, all that Christ spake of himself in the *Evangelists was but in parables*: therefore no plain discovery or manifestation of the Mystery of Christ can be had from the Epistles or Gospels: *Hitherto*, saith he, *I have spoken to you in parables, or proverbs, but I will shew you plainly of the Father*, that is, when he should depart or disappear in flesh, then they should *know him in the Father*. And the promise of the Father or power from on high, even the power of the Godhead that was in his flesh, should appear in theirs, that's,

1 Ph. 3. 4.
1 Cor. 13. 9.

Joh. 16. 25

he in them, and they in him, Joh. 14. 20. Luke 24. 49. Eph. 3. 19. compared.

To know then the hypostasis or substance of the Son, is to know the Son in your self, that is, God even the Father, in our flesh as in his, as you may see in my little Book, *Neither Truth nor Error, nor light nor darkness, but in the evening there shall be light.*

The light of the last times will clear up the mystery of God even the Father, and of Christ, which has been clouded all along the Apostasie; for in the sounding of the seventh trumpet, the mystery of God shall be finished or fully known. Again, in the new Jerusalem, the Lord God Almighty, and the Lamb is the light thereof; that's God and Christ. Besides, the walls of the City had twelve gates, and in them the names of the twelve Apostles of the Lamb, Rev. 21. 14, 22, 23. Rev. 10.

These twelve Apostles of the Lamb, may be the Ministry of the Spirit in the last times in some suffering men, who shall rejoyce in Babels fall; for the Heavens with the holy Apostles and Prophets are called to rejoyce over her judgments Rev. 18. But as the testimony of Jesus is the Spirit of prophesie, so the heavens are the Saints of the most high, who live not below in forms or flesh, but in the Spirit from on high waited for, Rev. 22. 17. Yet the testimony of the twelve first Apostles and of the Lamb also, is at hand to serve you, that the hypostasis of the Son, is the glory of the Father, or God even the Father (dwelling in the flesh) is the substance or Godhead of the Lord Jesus. Rev. 19. 10. Dan. 7. 25, 27.

For, as no man can say (or confess) that Jesus is the Lord, but by the Spirit: so that Name above all Names even Jesus, to be God over all, is given him of God, to the glory of the Father, Phil. 2. 9, 11. 1 Cor. 12.

The hypostatical union of the Son then is this, that the Father is one and all with the man, the man Christ Jesus is one with the Father; for the Father in him was all in all, and he nothing, or could do nothing, but as he was in the Father, and the Father in him, doing all his works, and words. Joh. 8. 30, 33. Joh. 14. 9, 10.

And because God even the Father cannot be known in his own naked Being and Godhead, but as cloathed with flesh, therefore the Son that was born, and the child given to men, was none else but the mighty God, the everlasting Father manifest in flesh. Joh. 5. 37. Joh. 9. 6. compared.

For no man hath seen God at any time, but the only begotten Son, who is in the bosome of the Father, he hath declared him, not in word only, but in works which the Father did in him, and by him; for the Son could do nothing of himself, &c. And because the Father spake all in the Son, God in the Man, therefore the Man Christ Jesus is called the Word of God (for God was that Word, as the Greek there reads, Joh. 1. 1.) that is, God even the Father, being manifest in Joh. 1. 18. Joh. 5. 19, 30. Joh. 8. 18. Joh. 14. 10. compared. Rev. 19. 13.

wisdom and power in the Man, the Man Christ Jesus is called the Wisdom of God, and Power of God.

Joh. 1. 14. Thus Christ also was that *Wisdom of God*, Prov. 8. 22, 23. God coming forth with *wisdom and power*, in the Creation of all things, and of man; and as power is the *glory of a man*, so (the glory of God appearing with power in Christ) *John* saw his glory *the glory of the only begotten of the Father full of grace and truth.*

Col. 2. 16. And as Christ the Divine *wisdom and power was set up from everlasting*, Prov. 8. 21. that is, *from the beginning*, ver. 22. So Christ is called *he that was from the beginning*, Joh. 1. 1. 1 Joh. 1. 1. 1 Joh. 2. 13. not begotten from eternity (as men say); but because the eternal God even the Father brought forth himself, with *wisdom and power* in the beginning, wisdom was said to be in the beginning brought forth, Prov. 8. 24. or *begotten*, as the Geneva Translation hath it, or *born*, as another translation reads. And thus Christ is called *the heir of all things, by whom all things were made, or made forth*; that is, all things manifested from the beginning, were in that wisdom and power that was in Christ, called therefore *the beginning of the Creation of God*: For as *all things were of the Father, so by Christ are all things manifest*, and made forth in the Creation, and in man, 1 Cor. 8. 6.

Pro. 8. 23. But as wisdom was said to be *set up by God*, and *God appointed Christ to be heir of all things*; so it pleased the Father, that in him should *all fulness dwell*, Heb. 1. 2. Col. 1. 19. Prov. 8. 23. therefore the fulness of the Godhead in Christ, that wisdom and power in him, was by the Father's pleasure and appointment; not natural to the Son (as Schollars speak without Book, for no Scripture says it) nor yet was it proper and peculiar to him only, but for us also, he being *set up* for this very purpose with all fulness of glory, that *out of his fulness we might receive grace for grace*, and to be filled with all the fulness of God: yea, as we receive *grace for grace, so glory for glory*; that glory or grace of union which the Son had with the Father, that have we perfect in one with the Son, *Gods love to us being as to his beloved*, and our life with Christ in God, Joh. 7. 22, 23.

That which has brought confusion upon all Christendom in the knowledge of Christ, is not only the ignorance of man's union with Christ in God; but that personality of Christ in the Godhead, according to the traditions of man, and metaphysicall speculations of God or vain Philosophy (as the Apostle calls it) by which the Mystery of God even the Father, and of Christ, is exceedingly clouded.

But if we knew the Mystery of God even the Father, and of Christ in the Spirit, it would shew *Christ in us*, that's God in our flesh as in his, *Christ as God being one with the Father*, and *Christ as man being one with his brethren*, who are not only *one flesh with him*, but of *his bone and of his flesh*; though he be the elder brother, and above his fellows. Eph. 5. 3p.
Heb. 2. 11

Thus the Scripture (speaking of God, and Christ, and the Spirit) must be spiritually understood; not in a carnal sense, as three distinct persons, but as a threetold discovery, or making forth of that one God to Man. God in himself, of whom are all things, is the Father: the same God and Father manifest in flesh, is the Son; that mighty God powerfully acting and exerting himself in flesh, is the Spirit. Thus the Word being said to be *God*, and *God sending his Son*, and the Son *sending forth the Spirit*, are spiritually to be understood. Again, the Son *giving himself*, *sending the Comforter from the Father*, &c. all this (as Christ said before) is parabolically spoken; or in a figure: the *Word was not with God*, as one person with another, for God is the Divine Nature, and *God sent not his Son*, as a man sends his servant, a distinct person from himself, and from a distinct place, as men imagine: but as the glory of God is that which appears in all things; so God even the Father coming forth with glory in the Man Christ Jesus, is God giving or *sending his Son*, called also *his servant*. Joh. 1. 1.
Joh. 3. 16.
Joh. 15. 26.

Again, saith Christ, the *glory which thou hast given me, I have given them*: Observe first, *The glory was given him*, and he giving that glory to us, is nothing else, but as God is pleased to reveal his Son in us; then the glory of God that was in Christ is revealed in us by the Spirit; and by the Spirit, to the world. The Spirit (as I said) being called *the power of God*, or God powerfully exerting himself not only in the Creation (for so 'tis the Spirit simply) but this Spirit or power appearing in us also (even in the Saints) as in Christ, in our flesh, as in his, is called the holy Spirit. Isa. 42. 1.
Joh. 17. 26
2 Cor. 13. 4
1 Pet. 3. 18
compared.

This also is the sense of that which Jesus saith of the Spirit, *I will send you another Comforter*: for as the Father sent the Son, so the Son sends the Spirit, that's himself in Power, for *I will not leave you comfortless, I will come unto you*: 'tis called *another comforter*, because 'tis in another appearance, for *he that is with you, shall be in you*, that is, when the power of God in my flesh, now with you, shall appear in you, then the *Comforter is come*, and the *Spirit sent*, John 14. 20. Joh. 15. 26
John 14. 16, 18, verse.

By all this it appears to me, that what you ask concerning the hypostasis of Christ, must be only answered by the Spirit, which will speak the Father in you to be the hypostasis of the Son.

The Letter of Scripture shews this abundantly, but I must be brief.

1. The hypostatical union is this, *viz.* the man Christ Jesus one with the Father, that's the Son: for the Son the second person, is not said to be one with the man, (as men do say) but the *man one with God even the Father is the Son.*

2. The Spirit is given to the Son, and the Son is said to *receive it from the Father*, therefore called the *promise of the Father.*

3. The Son is said to send the Spirit from the Father.

4. The Spirit proceeds *from the Father*, not from the Son, though sent by him, *Joh. 15. 26.*

My dear friend, ask no more of man the things of God, but seek him and all in your self; where you may find him and all. There wait to see the *morning Star, The sons of oyl*, or two witnesses, with the seals opened, the Trumpets sounding, and the Vials full of wrath poured forth on all that is flesh within you, that nothing but pure spirit may appear, nothing but man, but God may be All in All.

Rev. 10. 7.
Rev. 16. 17

Only this I observe, that as in the seventh Trumper the *Mystery of God is finished*: so the seventh Vial poured out, one says, *'tis done*; thus Christ when his sufferings were ended, or *done*, crys *'tis finished*, *Joh. 19. 30.* when our inward flesh is more crucified to God (as Christ was) when we are come up to *full fellowship with his sufferings, and conformity to his death*, we shall arise and live in the life of Jesus, then all the seals are opened, we hear no more of the Trumpets, nor the sound of war, nor sense of wrath.

Your last question is, what manner of persons ought we to be in this age? Your own retired spirit will tell you, and the eternal spirit taking you up, first to the *mount*, to see Christ transfigured in glory, then *into the Garden*, to be not only an eye-witness, but a companion of his sufferings in you, will shew you. Those three Apostles who were witnesses of both, even, *Peter, James, and John* call upon you, First, To be pure in heart. Secondly, Holy in conversation. Thirdly, To be patient, or (as the margin reads) long-patient, or suffering with long patience) to the coming of the Lord, *Jam. 5. 7.* Farwel.

1 Joh. 3. 3.
2 Pet. 3. 12.

Your loving Friend,

WILLIAM ERBERY.

For

For Mr. *William Erbery.*

S I R,

I Have the liber y from God to write a line to any, and so to acknowledge him in whose hand my breath is, & whose are all my waies, who's day is dawning more and more, to the end the Saints among the Gentiles may better see and discover his inward gates mentioned in *Ezekiel*; for God is willing to make known the riches of the mystery & glory of Christ in his people, God who is love, shineth through spirits (as through glasse) and where that love is, there is life. I am refreshed by your last Letter, your love is sweet, though your apprehensions of the light (as you say) be not yet perfected. And what is there more manifest, than that man is fallen into flesh and blood out of the inward light, and hath lost his eyes in the flame, and his spiritual hearing in the noise of the multitudes of this world? However among the fowls and inhabitants of the Heaven, I desire but to charter as a little Swallow, and mourn as a Dove on the sick bed with *Hezekiah*, waiting for that unpeakable joy and pleasant peace, by looking (in spirit) on that quiet inhabitant and possessor of eternity, and in flying above the loves and fears of the creatures. Many now in the ends of this earth expect the striking off of the curtains, that we may at length now see the tree of life, and Paradise of God, and Ark of his Testament, and Pot of Manna, which have bin hid in the bottom of the everlasting Gospel from ages and generations; and whilst some expect fountains of waters to spring from a fir upon them, I desire to find (not notionally, and after the flesh) a spring in us the hope of glory, (the flowers in our own gardens, the hope of Summer.) But Christ speaks as *Joseph* as yet, by interpreters to his beloved brethren, but will shortly say with his own mouth, *I am your brother Joseph, &c.* yea the Father doth now reveal himself as the natural father, nourisher and enjoyer of this world; for so of him are all things, though the birds fleet from branch to branch and see not how the root beareth all. This is joyous, that the eternal will (even the Father) who worketh with and within the eternal delight (even his Son; as it is written, *I delight to do thy will*) in the everlasting power of the root of all spirits, he cannot be resisted; for if the spirit of any thing be the strength thereof, how infinitely potent is the might of Might? When this appeareth, the light of the Sun will be as sackcloth, and gold as dung, and men as grass, and our selves as nothing: And then see we that we have the three names written upon us, (even upon the posts of our spirits).

(spirits) and not the names of vanity, levity, rashness, obscenity, curiosity, fleshliness, partiality, swellings, and unconconstancy : then shall we well confess the Lord in us before all men, and before the holy Angels. Is it not written in *Isaiah*, They called themselves by the holy City, but were not Citizens indeed; Also, work out your salvation with fear and trembling : ye are upon the brink of eternity, ready to launch into the everlasting deep; which thought shaketh some, though others (fleshly stout-hearted) be far from righteousness. The deep things of God do try all spirits of what metal they are; and if a heavenly notion light into a foul earthen Vessel, it tears it to pieces. In your last, you mentioned purity of Spirit, without which none can see the blessed Lord, who is pure brightness himself, and preserveth us from the error of the wicked, I desire to hear more of that from you, if that spirit within puts you in mind of me : but whereas you have printed my Letter, I desire you to let me be a privat seeker, lest I should be spiritually a loser, and seem more then I am: for how much better is it to have the heart in secret, then to be accounted of amongst men? My darkness is like a large sackcloth, and until the bright light dispel the Clouds, it is sweetest to wait in silence. I find that the Lord Jesus is as a golden Mine in our own fields, under our own earth, and is in Saints as the soul in the eye, or Sun in the Firmament, or fire in the inward furnace, or inhabitant in a house. But, Oh ! how few see that the very same Son, in whom the three is in one, is in Saints, though the Scripture be not afraid to say, that the Trinity is in all Saints. Now if the Father, Word, and Spirit (that heavenly and most noble company) be within us sitting in our hall, why should any rogues (worldly, fleshly, selfish louts) offer to come into us, where such a presence is? Sir, this and much more is in the desire of my heart, to send to you for the present : but I shall expect the movings of the eternal Spirit in the pools of others. I must say again, that because the love of God in you is pleasant, I am quickned thus to salute you freely; his wrath worketh in many, and his delight but in a few; and yet the eternal pleasure must be as infinite as the eternal father-like will, who moved all. How this is, if you can tell, send : but however it be, I desire to walk with all Saints in the heavenly practise, which is the bosome of God himself; and there feed on the tree of Life, which is his Heart and Son in his immeasurable bosome; wherein I am learning to rest, wherein also I am yours in love,

Wrexham,
3.m. 52.

Mor, Lloyd.

For

For Mr. Mor. Lloyd.

SIR,

TIs your love, and the Lord in you that gives you that liberty to write so oft to an abhorred man and in bondage, every way unworthy of this favour, especially from those who (with the Church of the Jews) think themselves free, and so far from Babylon: but though the sons of Sion lye in the dust, yet the time is come, that he will have mercy on her, and raise her sons to wait for that glory to be revealed in them, *Christ in us is the hope of glory*, God being in our flesh as in his: though our flesh as yet be the grave wherein the Lord is laid, and our life is also hid with him in God; yet God in us will rise, and his glory so be revealed on us, that we shall rise, and shine as surely, as the Son was raised to glory; the glory being the same, though not now manifest in us, as 'twas in him when risen. None but the Women, the weakest Saints, see the resurrection at hand, which the present Apostles and Ministers of the Gospel laugh at, and look upon as idle tales, *Luke 24. 11*. Truth is yet dawning, and the day of God is yet darknesse, and not light to those who live in man's day whose Sun sets at noon, that they cannot see *Ezekiel's inward gates*, nor yet the *outward porch of God's house*, being not ashamed of their whoredoms, *Ezek. 43. 11*. *Joh. 8. 33.*
Pf. 102. 13.
Rom. 8. 18.
Col. 1. 27.

Col. 3. 3.
Isa. 60. 1.

Amos 5. 18.
Amos 8. 9.

This is man fallen into flesh and blood (as you say) for the Whore loves the flesh of man, and of many; so good men do this day, having lost their sight and spiritual hearing in the noise of the multitudes of this world, in the worldly sanctuary and earthly thing.

'Tis well your soul is escaped, and can fly among the fowls of Heaven who are called to the Lord's feast, to feed on the flesh of Kings and Captains, &c. *Rev. 13. 18*. However I would not, you should be a Swallow or Dove, mourning; for that's *Babylon's* plague; nor yet on *Hezekiah's* sick-bed, as one dying, when life (as you write) even the *Tree of life*, &c. is appearing in the *Paradise* of God.

'Tis not notionally or after the flesh; I hope your expectation is of those living waters, and fountains of the Spirit coming forth, or the flowers in your own garden. Christ spake once as *Joseph*, by an Interpreter, when the Spirit of Interpretation was in the Church: but

Q

now

now that gift being gone, he speaks himself in us, unless he be indeed silent, and we deaf to his voice.

Blessed be God that some men can say, and see the Father, now revealing himself as the natural Father, nourisher and enjoyer of this world; for as all things are of him, so all men are in him, &c. the everlasting Gospel will more manifest this mystery.

Therefore you add, 'Tis joyous (or Gospel) that the Eternal-will works with delight in the everlasting power, which cannot be resisted, as you say. True; but God in weakness, and God in strength, is a distinction our Divines never taught you: For God the eternal power gave his life for us, and he who was the wisdom and power of God, became so weak, a worm, and no man.

That was the will of the Son, to be crucified through weakness, and that he had a body prepared for suffering was the will of God, and the delight of Christ. In the light of this Sun (as you say well) we shall be as nothing, for God will be all in all to us, as to him who could do nothing of himself.

Vanity and levity, &c. may then appear on our spirits, when our pure flesh is so crucified, though curiosity, obscenity, and base lusts will be more crucified in such, then in some who are alive before men, and seem to be Angels.

Please say nothing now of the holy City, nor the stout-hearted in it; who are so, because not come to the brink of eternity, nor have ever heard the Angel swear, that time shall be no more.

The deep things of God, and heavenly Mysteries lighting into a soul heart, heighten and harden it more, because notional or not understood; but falling in truth, into a broken and contrite spirit, tears it in pieces; 'tis well, and the way of God to make it whole, this way.

Purity of spirit I minded you of as myself, not without me, but as you are in me with all the Saints; you shall hear more of this, when the Father alone speaks to you, and man no more.

Your Letter I printed for publick use, because I count you as one of the Angels of God, who are (as you said once) 10 millions every day, so is not that what we speak to a particular Congregation or company.

Again, I would not be a Hermite cloystered in a Church, but fly through the world that's more then publick preaching; though this I do also; if we lose by either, 'tis our gain, and we find our selves again in God, when we are at a lost condition, and have not the wit to save our selves.

'Tis by the Lamb slain in us, we have the Seals opened to us, and by the blood of the Lamb in us, we also overcome the world, with
spiritual

Spiritual wickednesses in high-places; and though the eyes of the Lamb are fixed and inward, as the four Beasts were full of eyes within, yet the eyes also run to and fro the whole earth, *Rev. 4. 8. Rev. 5. 6. Zach. 3. 9. Zach. 4. 10.* compared. Your waiting in silence contradicts your preaching, as well as your coming forth in print by me; but in both, you may be in your own earth, under your own Vine, and under your own Fig-tree sit in silence.

That the Scriptures are not afraid to say, the Trinity is in all the Saints, I have not yet heard nor read in the Letter, but wait to be revealed in us by the Spirit, not as a noble company (as you say); for that has offended and confounded most Christians these many ages and generations in their forms of Divinity; therefore I forbear to speak any more of this, till the time come that there shall be but one King in all the earth, and one Lord, and his Name one. *Zach. 14. 9.*

Then no Rogues, nor worldly, fleshly, selfish lusts of men shall appear in his presence; yea, the beasts of the field, even Dragons and Owls shall honour him, when *Jacob* shall be given to the curse, *Isa. 43. 20, 28.* and *Israel* to reproaches.

This is all of the Spirit that hath moved on my waters: if you see an Angel to come down and stir in other mens Pools, pray put in; for henceforth I sit still, and am silent to you in God.

The last part of the Letter I understand not, onely the last line, wherein I am learning to rest with you, and to remain yours in love,

London, May
1653.

WILL. ERBERY.

*A Whirlewind from the South;
Or, an Answer to a Letter sent from
a friend in Plymouth. Wherein
something of God, and of Christ, and
of Mans salvation in God, is hinted.*

By WILLIAM ERBERRY.

*And the Lord God shall blow the Trumpet, and shall go with whirlewinds
of the South Zach. 9. 14.*

*Awake O thou North wind, come thou South; blow upon my Garden,
that the Spices thereof may flow out, &c. Cant. 4. 16.*

To the scattered Saints, in *Plymouth*.

Christian friends,

2a b. 9. 3.

THOUGH unknown to you by face or flesh, yet in spirit I salute you in the Lord, who is raising up the sons of *Sion* against the sons of *Greece*: there learning first and the last the last forms of Religion appeared in pureness; the seven Churches of *Asia* were all of *Greece*, those being the types of all the Churches inclining to an Apostasie, under which the present gathered Churches, and scattered Saints are in power. Yet God raiseth some even of those fellowships, with other Saints besides, to oppose all forms of Doctrine and Worship, having not the Spirits presence with them; I mean that Spirit suitable to a Gospel-state, which Jesus gave when he was glorified, even the Spirit from on high: This alone the scattered Saints wait for, and find wanting in the gathered Churches, who are called here the Sons of *Greece*, because of that secular Learning, those arts, parts, acquired gifts, studied tongues and interpretations of a private spirit, which they make the publick flatter, or rule of truth; especially the mystery of God even the Father, and of Christ, these men would manifest, having not the manifestation of the Spirit in manifold gifts, which were necessary, not only that the Primitive Saints might know, but that they.

*Joh. 7. 39.
Acts 1. 45.*

*Eph. 3. 4.
Col. 1. 17.
Col. 2. 2.
Col. 4. 3.
1. Cor. 13.
2. 11.*

they might make known the Mystery of GOD unto men.

'Twas not in worship, but in doctrine, the Apostasie and spirit of Antichrist first appeared, the doctrines of men or doctrines of devils; (that's of wile and knowing Chrillians) Christ and his Apostles called upon the Churches to beware; but especially the Doctrine of God even the Father, and of Christ, both Father and Son were so clouded and confounded by the spirit of Antichrist, by the traditions and teachings of men, that nothing but carnal apprehensions of the mytery of Heaven are received by men in common this day; yea, those Philosophical notions, and Metaphysical speculations of the Deity with their Sophistical ratiocinations (which the Apostle prophesied of) are come to pass, and mightily prevail with the present Churches, whom the Prophet therefore calls the sons of *Greece*, against whom the sons of *Sion*, Saints in the Spirit, are made by God the sword of a mighty man, *Zach. 9. 12.*

And the Lord shall be seen over them (as now he is one even in them) and his arrow shall go forth as lightning, *ver. 13.* that is, the power of God in them shall appear, go forth, and flash in the faces of the Adversaries; and the Lord God shall blow the Trumpet (as for war or wrath) and shall go with whirlwinds of the South, *ver. 14.*

What the Whirlwinds of the South are, is not yet known to me; but the event of things in this Land shall make it known to all, how the Lord of Hosts will defend and how they shall devour with sling-stones, that is, by very small means there shall be a mighty destruction made, as with a sling-stone little *David* slew *Goliath*. When *Goliath* the mighty man of war is laid low by weaknets, and his head struck off with his own sword; you will see more of the Whirlwind from the South, *Farewel.*

Yours

London, May, 1653.

WILL. ERBERT.

For Mr. N. C. of Plymouth.

SIR,

I Received your Letter in the midst of my troubles, or rather in the end of my sufferings, when I was finishing my answer in writing to the Committee for plundered Ministers; who having done all they could against me, saw at last they could do nothing.

Your Letter being lost, I cannot well remember, nor answer the particulars,

particulars, only as the Lord shall suggest, and bring things to mind. One thing you queried, was, concerning *Father, Son, and Spirit*; which you understood not according to the Tradition and Doctrine of men, as three persons in God, but as God manifesting himself in a threefold discovery of himself, who yet would appear as one at last, and his name One : *When one King and one Lord should reign over all the earth*, then these words of Father, Son, and Spirit, should cease, as you think, from *Zach. 14. 9.*

Truly, I am not superstitious, nor scrupulous about names ; so the things of God be delivered in truth by men or Ministers, who as I conceive, are this day very carnal in comprehending and acknowledging the *Mystery of God, and the Father, and of Christ*, so they read, as if there was, First, God the Divine essence, then the Father, the Father the first person then Christ the second person in the Trinity ; which by this they make a Quaternity, when the Spirit or third person comes in ; for the Divine Essence (as I said) they set in a distinct notion, which is the fourth ; for so common Christians cannot chuse but understand it, as delivered by their Divines.

Whereas to me the Mystery is plain in the Letter of Scripture, which reads in the aforesaid Text, and in other places falsely translated, *the Mystery of God even the Father and of Christ*; that is, As that one only true God is the Father of all, and of Christ also : so the man Christ Jesus is none else, but God manifest in flesh ; the Spirit being that mighty Power of God, or the same God and Father powerfully acting and exerting himself in the flesh of Christ, and in the flesh of the Saints, called the holy Spirit, though the Spirit indeed being as 'twere the soul of the world, filling all things, is called the Spirit simply in man. So that me-thinks 'tis liker the language of Scripture or holy dialect, to call the *Father the Divine Nature, the Essence*, or Godhead it self. The Son, the Divine person, being God manifest in flesh or the man one with the Father. The *Spirit, the Divine power*, or promise of the Father ; called so, because God even the Father powerfully appearing in the flesh of the Son, promised so to appear and act with power in the flesh of the Saints, which was performed in the Primitive Churches : but these this day being fallen from that, the Apostacy or falling away is come almost to perfection: For more flesh than spirit appears not only in the gathered Churches, but generally in scattered Saints, whose walkings are as carnal & earthly as their Worship and Doctrine. *John saith, There are three that bear record in Heaven, the Father, the Word, and Spirit ; and these three are one. And there are three that bear record in earth, the Spirit, Water, and Blood ; and these three agree in one.*

I will not question this Scripture, as not Canonical; though some do scruple at it, seeing many of the ancient Fathers both Greek and Latine, read not this verse in their Bibles, as *Beza* notes; yea, a Father who wrote many Books for the Trinity, in all his Arguments against the *Arians* never quoted this of *1 John* 5. 7. which is the clearest Scripture for proof of this point.

Again, the Syriack Translation, which is very ancient, and even parallel to the Apostolick times, reads not that verse at all.

But truly I own that Letter of Scripture, because I see a spiritual truth therein, though the thing be carnally understood by most men and Ministers, who conceiving God to be (as 'twere in a place) in Heaven, think the three persons are three, as the Spirit, Water, and Blood are with us on earth.

O earth, earth, earth ! hear the word of the Lord ; how earthly and carnal are spiritual men in their converse and in the knowledge of God ? To me, the sense of the Scripture is this. For whereas there were two sorts of Saints formerly in the Church of Christ, some carnal or childish, others spiritual and perfect man (perfect I mean in the present attainment, for the Apostle himself had not attained to be perfect, or to the perfect that was to come); so the Saints then were in a differing state: some had their *conversation in Heaven*, their freedom or burgeship there. (as the Greek there reads) yea, *they were said to dwell in Heaven*; others, being under a lower dispensation, having lower discoveries of God, were indeed on the earth, as *John's* Ministry was of the earth, earthly, and spake of the earth; yea, the Apostolick Ministry afterward, though of the Spirit, and in spiritual gifts was but the *Image of the earthly for the most part*, for they knew but in part, and did prophetic but in part, yet were partakers of the heavenly calling, and so convert in Heaven. *Phil.* 3. 20.
Rev. 13. 6.
Joh. 3. 13.
1 Cor. 15. 49.

Now Saints who were *in Heaven*, and had higher discoveries of God, did so know God as Father, Son, and Spirit, that *Father, Word, and Spirit* were all one to them, and they in one with it, though the record of that eternal truth was three, that being a full witness to their spirits, and living only in the Father with Christ by the Spirit.

But as the Spirit of God bears witness to the Spirit of Man; so men living in low discoveries of God as 'twere on earth, or (as the Apostle phraseth) living in the world, subject to Ordinances, duties, and holy qualifications, and performances, their per-

perswasions were witnessed or assured by the Record of their own *spirit, water, and blood*, that is, their spiritual life was altogether in the death of Christ: from whose side as water and blood came forth; so the water-Baptism of Christ (with their breaking of bread, where was the communion of blood) also their justification and sanctification (that's water and blood too) this (as I said) was the life of Saints, who lived on earth, and taught by men.

But those who lived in the inner world in God himself, who had
 1 Joh. 2. 27 the anointing in them, whereby they knew all things, and needed not
 Col. 2. 2. that any man teach them, these knew the *Mystery of God, even the Father, and of Christ, yea, had all the riches of the full assurance of understanding to the acknowledgment of it*, leaving this record in themselves, of *Father, Word, and Spirit*.

• And yet our sottish Doctors and silly Divines, would bring down this high Mystery of God, not only to their own carnal understandings, and to men in common; but think to manifest that by their childish Catechisms, and Systems of Divinity, which must be by revelation only.

Eph. 1. 17. For, as God hides these things from the wise and prudent Professors,
 Mat. 11. 25 (such the Pharisees, Rulers and Elders of the Church were) and reveals them only to Babes: so these Babes are not children in understanding, but men who are become little children to God, not acquainted with the traditions and teachings of men, but are taught of God, and learn the truth as it is in Jesus: and know *Christ Jesus only as revealed in them by the Spirit*.

Mat. 11. 27 For as no man knows the Son but the Father, neither knoweth any man the Father but the Son, and to whom the Son will reveal him: so when it pleased God to reveal his Son in the Apostle, that he might preach him; then it appeared that what he knew of God and Christ was not received of man, neither was he taught, but by the revelation of Jesus Christ, Gal. 1. 12.

And though he did minister *Christ after the flesh* to men, yet this
 Col. 1. 27. was but to manifest the *Mystery of Christ in us*, which was that word which he preached to the world even *Christ in you the hope of glory*, warning every man, that he might present every man perfect in Christ; or as *Plantine's* edition better reads, *That we might present every man in Christ*, Col. 1. 28. Neither was it his own labour, study, or striving could do it, but the mighty power of God only which enabled the Apostle to declare this *Mystery to men*, ver. 29.

And so the death of Christ, and his resurrection, the Ministers of Christ could manifest in the Mystery; that is, the sufferings of Christ in our flesh, Col. 1. 24. and our flesh sacrificed to God, Heb. 9. 14. The death of Christ in us, was that which the Apostle preached as experi-

experimented in himself, *I am crucified with Christ*, saith he, *Galath. 2. 20.* yea, Christ was evidently set forth and crucified among them, or, in them rather (as the Greek reads, *Galathians 3. 1, 2.*

And as by his Ministry *Christ was formed in them*, he being both father and mother unto them, *Gal. 4. 19.* so as a nurse he tenderly cherished them, till they should attain to the resurrection of the dead; till the glory of Christ risen, should be revealed in them, till by pressing forward he should come to the price of the high calling of God in Christ Jesus; which is to the resurrection of the dead there declared, *Phil. 3. 11.* that is, That the glory of Christ risen might be revealed in him, and he rise and appear in that glory.

Therefore he did *alwaies bear in his body the dyings of the Lord Jesus*, that the life of Jesus might be manifest in his mortal body, *2 Corinthians 4. 10, 11.* or in his mortal flesh; which manifesteth; this life or resurrection of the dead, to be a spiritual state of the Saints, in this life in mortal flesh, nor after death (as men imagine, and as most Ministers teach) though I do not by this deny the general resurrection of the body, according to the Scriptures.

By all this may appear, how few there be (if any) who can preach the Gospel or manifest the mystery of God unto men, or who do know the truth, as it is in Jesus, or can declare the Deity of Christ indeed: for no man knoweth the Son but the Father, that is, God manifest in us declares the Son to us; and the Son revealed in us, makes known the Father, God being once manifest in our flesh as in his, which is, Christ in us the hope of glory.

So then, 'tis not by any humane learning, nor yet by divine labours, nor by study, nor by striving, nor yet by reading Scripture, or receiving any thing from man, but meere by the Revelation of Jesus Christ; his Deity, Death, and Resurrection comes to be known: for no man can say, that Jesus is the Lord, but by the Spirit; that is, though he was the Son of God from his first conception in the Womb, yet he was not declared to be the Son of God with power, but by the resurrection from the dead, which was the day he was begotten by the Spirit of holiness. So no man can say (confess) that Jesus is the Lord, but by the holy Spirit; that spirit of life or power of God that was in Jesus, raising up his flesh from death, must be manifest in our flesh, before we can come to the knowledge of the Son of God, or the Godhead of Christ; then we shall see the three bearing record in heaven, the Father, the Word & Spirit, & these three one in us. For as we need not go up to Heaven (above the sky) to fetch Christ from thence, because the word is nigh thee, in thy mouth & in thy heart: so by the spirit or

wisdom and revelation the eyes of our understanding are enlightned to see God. even the Father in our flesh, as in Christ, that's Christ in us the hope of glory.

Your second Query was, as I remember, Whether there should be ever to the end, that which was from the beginning, viz. a differing state of men with God, clean and unclean; some without God, and God in others.

I can answer you nothing in this, but according to letter of Scripture, and my own spirit telling me, that *All men live to God, and all live in him*, not as other Creatures, but *as his Image and Off-spring live, move, and have their being in him*: and though men are said to be *without God in this world*, because men mind not God, *God being not in all their thoughts and far from their reins*, yet God is not far from them, nor God without men in the world; only God doth manifest himself to some, and not to others, not to the world; there's the difference, *Joh. 14. 22.*

Psal. 10. 4.
Jer. 12. 1.

This difference in mankind was indeed from the beginning, but not so manifest, as in the first dispensation of the Law, where were of Beasts clean and unclean, noting all Nations to be unclean, save that of the Jews or National Church, who were all counted clean as in Covenant with God, though many, yea most of the Nation, according to the Law were unclean as other Nations, and the Nations upon another account might be called clean also. This in part appeared in the second dispensation of the Gospel, where the *sheet coming down from Heaven had all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air all to be eaten* that is, to be made one with the body. Peter, an Apostle, and principal member of the Body, knew not the Mystery at first, but refused to eat any thing unclean or common, till 'twas told him, *What God hath cleansed, call not thou common.*

'Tis clear, That vessel or great Sheet knit at the four corners typified the whole world, or four cornes of the earth; the *beasts*, yea the *wild beasts* herein, was representative of all mankind, and the worst and the wildest men in the world, God in the Gospel had cleansed: not that they were before to him unclean, but this being not manifest to men, such were counted unclean, though in God all were ever clean, even in himself; therefore 'tis said, *the Heaven was opened, and the vessel or sheet came down to Peter*, that which was hidden in God being now made manifest to him.

This mystery of God in men, Peter (though taught thus by God) did not yet know so well, nor would (it may be) being a Minister of the Circumcision, and so might love the Jews too much, looking on them only as clean; but Paul says plainly, *he dissembled and wal-*

ked:

ked not with a right foot; when he turned aside from sinners of the Nations, whom Peter would not have fellowship with; Gal. 2. 12, 14.

Yea, Paul himself, though he could see sometimes all men with God, and sometimes say, that to the pure all things are pure; yet he knowing God but in part, calleth others unclean. Men are so indeed by the Law revealing sin, but the Gospel discovering grace, and this Grace appearing to all men, yea the kindness and love of God our Saviour toward man, did manifest that God had now cleansed mankind, or man counted clean in God. But because (as I said before) God was known but in part by the primeſt Apoſtles; therefore were they in part ignorant of mans pure eſtate in God, which will be perfectly known when the Myſtery of God ſhall be finiſhed at the founding of the ſeventh Trumper, or laſt diſpenſation, which I call the third, in reſpect of Law and Goſpel-order; wherein as the Prophets wrote, ſo the Apoſtles waited for that third diſcovery of God, which they call the glorious appearing of the great God and Saviour, the new Heaven and new Earth, the new Jeruſalem where God ſhall dwell with men, even God himſelf: not God in Covenant only, as under the Law, nor God in Chriſt only, as under the Goſpel-diſpenſation, but God in us; this Paul calls the Glory to be revealed in us; the manifeſtation of the Sons of God, when God will appear to be the glory in the miſt of them; yea, God will ſo come and dwell among them, that many Nations ſhall joyn to the Lord in that day, and become his people: not one Nation, as the Church of the Jews, nor believers of all Nations, as the Church of Chriſt, but many whole Nations ſhall joyn, not to the Church as at firſt; but to the Lord himſelf the Nations ſhall joyn at laſt. Zech. 2. 5, 11.

Therefore the Apoſtle ſaid, that the whole creation (of mankind) groanes as a woman in travel labouring to be delivered of God, or to bring forth God in their fleſh alſo, as 'tis in the fleſh of the Saints, or ſons of God, who are likewiſe groaning within themſelves, waiting for the Adoption, the Redemption of the body; the ſpirit of adoption they had already to be the ſons of God, in that ſecond diſpenſation; but in the third, there is a higher Adoption waited for, to be as the Son of God riſen in glory; for ſo 'twill be to thoſe who overcome, Rev. 2. 27. Rev. 3. 21. Rev. 21. 7. Rom. 8. 15, 23. compared.

When the Saints by the blood of the Lamb in themſelves ſhall overcome all that is of man (which is the number of the Beaſt); when they ſhall by the eternal ſpirit in them overcome, and crucifie all that is fleſh in themſelves, and dye to their pureſt fleſh (as Chriſt did) not loving their lives to the death, nor any created excellency or ſpiritual attainment, then they overcome, and thus overcome even by death, riſing to the glory of the Father, and living in God alone. Rev. 12. 11. Rev. 13. 18. Rev. 15. 2.

All that is of purest forms and flesh (enbondaging the spirits of the Saints, or rather the Spirit of the Lord in them, that pure Spirit cannot appear, nor the Lord alone be exalted) All that, I say, is *Babylon* that must fall down and dye within us, then are we redeemed and free.

And because no Saint shall fully rise till all the Saints, the whole body, be redeemed: therefore the Apostle was waiting for the *Adoption, the Redemption of the body*, not of his body, or theirs only then living with him; but the Redemption of the body, that is, of the whole Church of all the people of God, as 'twill be when the dead dry bones in *Babylon* shall be raised out of their graves, out of that captivity they are in, to corruption and creatures.

Now, as the whole Creation waits for this, for the Redemption of the Body: so (saith *Paul*) *The creature it self shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* And as the Apostle had but the first fruits of the Spirit: so the Primitive Saints were called the first fruits of creatures, that is, of mankind, which lump at last shall appear holy in the Lord (as the first fruits are) when the fulness of the Spirit comes in.

Yea, those Saints under Law or Gospel-dispensation, when this glory was revealed in them, though but in part, or for a time, as *Paul* was taken up in the third *Heaven* or third dispensation; I say, they for the time of their taking into God, seeing all men there in himself, saw no more in themselves, then in other men, or in the worst of the world.

This is clear in *Isaiah*, when he saw the Lord on a throne high and lifted up, and the whole earth full of his glory, cries, *Wo is me, I am undone, for I am a man of unclean lips, and dwell among people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.* Here, I say, the great Prophet (as he is called) and the chief Minister of the Church is undone of all his prophetick excellency, and purity also: for though he was as good as the best, hee's now become as bad as the worst: he and all his Church-members are unclean as other men; who are all yet holy in God, who only is holy, holy, holy, and the whole earth full of his glory, *Isa. 6. 3. Rev. 15. 4.* compared.

I will not enlarge unto you at present the grounds of this, and the goings forth of God this day, how he is staining the pride of all glory; we begin to see it already with our eyes, men who were most excellent in knowledge (I say not *Ranters*, but) even Religious men, and living in highest forms of godliness, as unrighteous in their government of the world; unrighteous in their judging of Saints above them; yea, as unrighteous in their words and walkings with men.

I will

I will not speak now of their oppression, pride, cruelty, covetousness, their cunning designs, and covered desires of preferment, profit, pleasure, their earthly-mindedness all the day long, unless when they be at their prayers, and then (saith God) *their heart goeth after their covetousness.*

Those poor Saints whom God is pleased by his mighty power and mercy to preserve to himself pure and blameless without and within, are so crucified and slain by the Lord, not only in outward sufferings, but in their inmost pure flesh, their knowledge so confounded, their comforts so clouded, their strength so weakened, and all their spiritual glory so wasted, that nothing but the Lord alone appears to dwell there, and to live in them; and their life in him only, for they are dead to all besides.

To sum up all, these men can see no good in themselves, nor the evil in others, but God in all; not but that evils are to men, and the men godly who see not the good, but God begins so to appear, as All in all in some, that they can see nothing in men but God, who hath raised them from *that fall*, the fruit whereof was the *knowledge of good and evil.*

I trust there is so much of the Spirit in you, and in the Saints with you, as to judge righteous judgment, and not according to appearance of words, but of things and Truth which in peace and love I present unto you: pray bear with my weaknesses, and let my good will be accepted, though I have not answered as I would, nor able to satisfy as you expect; your ingenuity and goodness, or rather the Lord in you, will take my love in good part, and so interpret my lines.

Truly I have forgotten your other Queries, only the *Talents* you ask, what it is? I conceive it to be both our outward abilities or fulness, as well as our inward and spiritual sufficiency; both are to be improved *for the glory of God, and the good of mankind*, not only for our *Christian brethren*, but for the *whole Creation our fellow-creatures*, every man being *my brother*, as the *Sodomites were to Lot*. My neighbour is not only one of the next house, or of my own family, my friend; but every *man is my flesh*; if then *I shut up my bowels from the needy*, and *draw not forth my soul to the hungry*; if *I hid my self from my own flesh*, my talent is then *hid in the earth*. Wo is me, if the Lord when he comes, find me so doing, though I speak like an angel,

Gen. 19.7.

Isa. 58.7.

1 Cor. 13.1.

Your loving Friend to
serve you in the Lord,
W. ERBERY.

Post-

Postscript:

S I R,

SINCE this writing, the *whirlewind of the South* came on my thoughts; 'tis true, what young *Elihu* said in the principles of nature, That out of the *South cometh the whirlewind, and cold out of the North*, Job 37. 9. for naturally whirlewinds come from the South: but *Ezekiel* saw in *supernatural vision*, a whirlewind come from the North, and (not cold, but) a fire enfolding it self. &c. Ezek. 1. 4.

If I may speak my experience, 'tis this, *Babylons* fall is from the North, Jer. 50. 3. and the Northern Nations have been for the fall of (spiritual) Babylon; other Heresies fell by the Eastern and Western worthies, and *Affrican* Fathers of the South also, as *Augustine* and others; but the Antichristian Hierarchy, has fallen first in the North of the world, Popery in *France*, *Germany*, and in *England* also before by *Wickliffe*, &c. Prelacy by the *Scots*, the *Scots* Presbyters by the *English*, the new *English* Independency by the *Welsh*, or the Baptized Churches there; Baptized Churches have the greatest fall from the Northern Saints both in *England* and *Wales*: *John's* spirit in the North of *England*, and the Spirit of *Jesus* rising in *North-wales*, is for the fall of all the Churches in the South; for here and in *South-wales*, and in the Western parts of *England* and *Ireland*, the baptized Churches do most multiply. I will not say, 'tis the warmth of the Climate, but I believe the delicacy of the Countreys, East, West, and South, doth much soften the spirits of men, who more tast the *delicacies of the whore* here, then in *Northern* parts, where such hardships and *shakings* appear in the Spirits of the Saints, that it terrifies the Churches to consider, that their heavenly and earthly excellency must dye, that their outward government and worldly glory must come down. This the *Northern Saints* shew, and a fire in their spirits enfold'g it self; but the *Southern Churches* see it not, nor consider the work of the Lord this day: therefore terrible whirlewinds must needs arise in the South, either their own self-divisions, or some destruction from the Almighty; for nothing but confusion will convince the Churches. Then the whirlewind comes from the North, (as *Ezekiel* saw on the Church of *Israel*) 'tis from the North, as I said; but in the South the whirlewinds rage and rest.

The

The Children of the West. Or, The Fears of all who are in Forms, especially of Water-Baptism.

By WILL. ERBERIE.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea, roar, he shall prevail against his enemies. I have long time holden my peace, I have been still, and refrained myself: now will I cry like a travelling woman, I will destroy and devour at once, Isa. 42, 13, 14.

The Lord also shall roar out of Zion, and utter his voice out of Jerusalem; and the Heavens and the Earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel, Joel 3. 16.

To the Baptized Churches in *Somersetshire, Wiltshire,*
and *Devon.*

Beloved Brethren,

VWOM I love in the bowels of Christ Jesus, though wrath may appear in me against your forms, and fleshly fellowships, yet that Spirit which is in you and in all the Saints, I so honour and cleave unto, that I cannot chuse but abhor the garment spotted with the flesh, yea, that flesh, and the goodness thereof, which captivates and keeps under the glory to be revealed in us, that is the glorious appearance of the great God and Saviour in his people, is much opposed by you, brethren, not only by your empty forms, but by your fleshly apprehensions of Christ, and him crucified, of his coming and Kingdom, which your carnal understandings mis-represent unto men, and so are you become enemies to the Cross of Christ, and to the glory of God in you. Therefore what I have preached in *London* concerning this particular, I have published and presented to your loving acceptance, not doubting but that you do believe, that I am in the Truth,

Your Brother and

servant in the Lord

W. ERBERY.

The

The Children of the West.

Hosea II. 10. They shall walk after the Lord, he shall roar like a Lyon : when he shall roar, the Children of the West shall tremble.

TWICE the Lord hath opened my mouth in this place ; the first word was concerning the little child, *Psal. 8. 2.* The second word concerned the great hypocrite. The first Scripture was *Psal. 8. 2. Out of the mouths of Babes and sucklings, thou hast ordained strength, that thou mayst still the enemy and the avenger,* that is, the bloody oppressor, who boldly opposeth the glorious appearance of God in the *pureness of Religion, and in the power of righteousness*, that's the enemy whom God in Babes and sucklings will still, that is, in the lowest and least of his people, who cannot speak, and have no strength at all : God will so appear with glory and power in them, that out of their mouths, and much weakness, the mighty enemy and the avenger shall be stilled and silenced.

The second Scripture was *Job 20. 6. Though his excellency mount to the Heaven, and his head reach to the Stars, yet he shall perish like his own dung, and the eye that saw him shall say, Where is he ?* That, his excellency here, is the great hypocrite, appears, *verse 5.* where he is called the wicked also ; for the wicked so much spoken against in *Job*, is none other but the hypocrite, as *verse 29. This is the portion of the wicked man from God, and the heritage that he shall have for his words,* that is, you shall have good words from a hypocrite ; but God will plague him, though man cannot, *he shall have his portion from God ;* that which we read, *(He shall perish for ever like his own dung)* that others render thus, *when he seemeth to be established he shall perish for ever,* so the Septuagint ; another Translation thus, *He shall perish as soon as turned about ;* or, as Mr. Broughton reads, *Turning a little he falls for ever,* that is, the next overturn turns him over and over for ever.

That little child, and this great hypocrite we have here in *Hosea II. 1.* when *Israel* was a child I loved him, and called my Son out of *Egypt.* Mark first, *Israel* is called the Son of God, as the Church is called Christ : this is blasphemy to an hypocrite.

Again, when the Son was a child, and *Israel* but a little one, like a babe or suckling, before *Israel* was acquainted with wars, and his manifested

manifested wickedness in the wilderness, Oh how God loved his child ! how many miracles of mercies had *Israel* of God, and what wonderful plagues on *Pharaoh* the King for little *Israel's* sake ? when he was a child God loved him dearly, and called him out of Egypt, out of that bondage he was into men.

Hosea 11, 10. They shall walk after the Lord, he shall roar like a Lion : when he shall roar, then the children of the West shall tremble.

What the sense of this is in the Letter, you all know, that when God called his people out of Egypt, he manifested love to them, he manifested the more love to them, because they were but as a child : a time was when the people of God in this Land were as a little child, so humble, so harmless, so teachable, so tender-hearted, so full of self-denial and simplicity ; and then, O what love did God manifest to them !

Truly for their sakes God came forth here in this Nation, threw down mighty enemies before them, all their enemies both Civil and Spiritual, King, Parliament, Lords and Commons, yea Courtiers also : for the greatest in the Kingdom, both Temporal and Spiritual, were enemies against the appearance of God in his people.

Now God hath thrown them all down, because the people of God were then but as little children, that is, they could go no where, but as God led them, *I taught Ephraim to go, taking them by the Arms, &c.* the people of God, both State and Army, went as God led them : but what saith the Lord ? *ver. 7. My people are bent to backsliding, though they called them to the most high, none at all would exalt him.* Thus the people of God were as children, they are now men ; they were then simple, now subtil ; they were self-denying, now scrape up all to themselves ; they were dying to the world, now living wholly to world, and worldly honours ; they were content to be poor, now all must be rich ; they were tender-hearted, would not tread upon a worm, now they can kill men : *my people that call themselves by the most High, pretend high things for the liberties and freedom of a Nation, yet none exalts him, no, they exalt themselves, and not the pureness of Religion, which is to visit the widow in affliction, and to keep themselves unspotted in the world.*

They shall walk after the Lord : here's the hypocrisy of the people of God, they will seem to walk after the Lord, and and yet every one for themselves ; therefore in the next words 'tis said, *They shall tremble as a Bird out of Egypt, and as a Dove in the land of Assyria, and I will place them in their houses.* That is, there is a time I will make them tremble like a bird, or like a Sparrow in Egypt. Egypt and

Assyria were the two places where the people of God were in bondage. Now there be some who hold forth liberty to the Nation, yet still both themselves and the people of the Land are in bondage. Well saith the Lord, a time will come I will make them tremble: how will that appear? *I will place them in their houses.* Why, is this the way to make them tremble? yea, when I have settled them in their houses according to their hearts desire, they shall then fear. They have no mind for the publick good, but all for the private gain, who buy houses, purchase livings, &c. Well, saith God, I will place them there, then put them to fear. 'Tis the way of God to settle men, then to shake them; to set them up on high, then to cast them down, as he did to Pharaoh and his Host; God hath done so, this to me is plainly manifested.

Again, *Ephraim compasseth me about with lies, and the house of Israel with deceit*; this shews their hypocrisy, as I said, *though they walk after the Lord*, yet 'tis with lies and deceit, but *Judah ruleth with God, and is faithfull with the Saints*; Judah are those honest hearts, who confess God, confets God in all things, see how God disposeth, and turns all things, *they rule with God*, not observing Rulers or men, but God in all, and so rule with God, as not following men. We may truly apply *Ephraim* and *Israel* to Church and Common-wealth, or to the purest forms of gathered Churches, as *Judah* to the scattered Saints, for he will save the Tents of Judah first, that the glory of the Inhabitants of Jerusalem do not magnifie themselves against Judah whose Tents shew their scattered state. As the Inhabitants of Jerusalem are in a settled station, so the gathered Churches are; but *Judah* ruleth with God, and is faithful with the Saints; that is, the poor scattered Saints, and crucified Christians who are dead to all things below God, who confess God only, who have no dependence on man, they rule with God; the great Professors, they are all for ruling with men; but those rule with God, they are faithful with the Saints, or with the most holy, as the margin reads it; thus the words are opened; *They shall walk after the Lord, but he shall roar like a Lyon*, and when he shall roar, then the children of the West shall tremble, that is, when God shall roar; then all the walkings of hypocrites, though pretending holiness, shall appear to be empty forms of godliness; and when God roars or speaks terrible things, they tremble. Now to understand the words, you must first know what is meant by the children of the West.

Shall I tell you of worthy Mr. Burrows? He speaks of every verse in *Hosea* at large, but when he comes to the children of the West, he hath but this word in a line, or short hint, saith he, *There shall be great stir in the Western parts*;: what, that is, I know not, unless it

be in the Churches there. But you may say, What is the West to you and me? I shall give you my thoughts, do ye judge: *The children of the West*, they are the children of the Sea, *the children of the waters*, so the Hebrew reads it.

The *children of the Sea*, or the children of the waters, who are they? why, they are the *inhabitants of the Isles*, these are the *children of the West*. I will show you but one place for it out of the Prophet *Isa.* 24. 14. there was a great Jewish Rabbi who saith it belongs to the Isle of great Britain, *They shall sing forth the Majesty of the Lord, they shall cry aloud from the Sea, therefore glorifie the Lord in the fire, and the Isles of the Sea*; from the uttermost parts of the earth, have we here songs, even glory to the righteous, &c. these uttermost parts of the earth, saith he, are the Isles of Great Britain, their songs shall be heard to the righteous; for no form of Religion can stand in this Land, only the power of righteousness appears in the hearts of all the people. No people under Heaven go forth for righteousness more; fight for it, speak for it; all are for righteousness, for justice, mercy, and common liberty; but the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously; that is, some both in Church and Commonwealth are treacherous to God and men; false in their Trust, tall from their promises, set up empty forms of Religion, instead of the power of righteousness: but fear, and the pit, and the snare upon thee, O inhabitant of the earth, *ver. 17. that is, they are for earth*, as well as the waters; they love the earth, mind earthly things. Sure they shall tremble, yea fear is upon them already, see *ver. 21.*

But to our business: The children of the West is to me in these three things. First, It is the new worldly Government, that is here meant by the *children of the West*. Government we know is divided into these three parts: First, Monarchy. Secondly, Aristocracy. Thirdly, Democracy.

First, Monarchy is by any one man, Aristocracy is by many or the best of the people, Democracy is the government of the people themselves in their Representatives. Monarchy is in *France* and *Spain*, Aristocracy in *Venice* and *Holland*, Democracy is in *Switzerland*, because their magistrates there every year give an account to the people of their Acts.

I call all this government a new worldly government, not in respect of men, but in respect of God, that is, of his reign, it is a new thing *Psal. 74. 12. God is my King of old working salvation in the midst of the earth*, that is, the reign of God it is in working up the salvation of men in their estates and spirits; the reign of men, whether Monarchy, Aristocracy, or Democracy, or whatever else, hath been for

the destruction of men. We have had all three in this Nation, and I call this new worldly government, the children of the West, because no part of the world do I know of a pure Democracy, but in the Western parts; in the Eastern parts they are Monarchs or Kings: therefore take the whole body of Civil government, it is in the West to be found. We have found all this in our Isle: Monarchy was that of the King; Aristocracy, Lords and Commons; Democracy, that of the Parliament; for both Parliament and Army did Votè the Supreme Power to be in the People; Well, we see all these thrown down. The children of the West have trembled, the Lord hath roared: what the present government is, I will say nothing of, I do not know but will leave it to God.

Secondly, By the children of the West is meant the old Christian Religion: I do not call it old in respect of God, but in respect of man; for God sees that the new is the same with the old: but the old Religion with man is that Christian Religion which was first in Christendom. Where was that? Answer, It was in the West, the Western Romish Church was the first Christian Church in the world, I mean after Christ & the Apostles, or Apostolick Churches. So that Christendom was first called from the Popish Church, possessing this Western part of the world. Indeed the Christian Religion was in Britain before it was in Rome, I mean the Christian Religion established by Civil Authority, was first confessed by this Nation; as *Lucius* the Britain, the first Christian King, and *Constantine* the great, the first Christian Emperour was a Britain, but both were of the Popish Religion, and the Christian here in Britain was mere popish, even before *Austin* the Monk came from the Pope, as you may read in Ecclesiastick Stories, in Sir *Henry Spelmans Antiquitates Britannica*, what Archbishops, Bishops, with their Councils and Canons, were set up in *Wales*, with as much superstition as ever was in Rome; therefore I call it the Romish Religion, or that of the West; yea, the Eastern Churches, were for this cause children of the West, not only because the Western Religion, with the Romish Empire, came from thence, but because all their forms of worship and religious exercises, were meerly superstitious and Popish, as you may see by their Patriarchs, Metropolitans, Prayers, their mouldy Manuscripts, and limping Liturgies shew the same.

Therefore the old Christian Religion or Christendome came from Popery, who are for this cause the Children of the West; and all that Christian Religion among Protestants is the same, being called Christendom in common with that; both mistaking the name.

name *Christian*, as if it were a word of honor, whereas the word *Christian* at first was a name of contempt: as honest professors with us were called *Puritans*: so the purest Disciples of Christ were in reproach called *Christians*, and first at *Antioch*; therefore Peter saith, *If ye be reproach'd for the name of Christ, happy are ye, &c.* that is, if any man suffer as a *Christian*, let him not be ashamed, 1 Pet. 4. 16. for this caule some old Copies in the Greek read not *Χριστιανος*, but *Χριστινος*, that's *Christ's Affes*; for so they called the Disciples of Christ, *Christ's Affes*; because they were so ready to bear his burden; to obey his commands, and to carry his Crosse, which was in outward and inward sufferings, self-denial, dying to the world, delight in the will of God, and love to all men as to our selves; living in the Father alone, and not to the flesh (though in flesh) waiting the fulness of the Spirit, or the glory to be revealed in him at his resurrection.

But now, that *Christian Religion*, which we profess, (as part of *Christendom*) is but a piece of *Popery*, and the best Protestants are but *the children of the West*; when the Lord shall roar, truly they shall tremble. Had I time, I could shew that the purest forms of Religion this day are but the old Religion in a new dress; their Churches, Ministers, Order, Ordinances, all, I say, are the *children of the West*, only the Lord roars more terribly against our Religion in this Nation, then in any besides in *Christendom*. It is a wonder *Christian Religion* stands so upright in all Nations but in this; *Popery* in France and Spain, *Prelacy* in Germany, *Presbytery* in Geneva, *Independency* in New England, *Anabaptism* in Ireland; but none of this *Christian Religion* stands still in England or Wales. *Popery* is false, *Prelacy* false, *Presbytery* and *Independency* are false, likewise; nothing stands now but the last of *Anabaptism*, and that is falling too.

Thus they are all false to those already, who stand in God alone, who see God in Spirit: and to spiritual Saints in this Nation the Churches are nothing; therefore I say there is something in this Nation that God will do, which shall be as an *Ensign to all Nations* round about us, the children of the West shall tremble at it, when their old *Christian Religion* shall fall at once.

Quest. You may now go home and say, That I speak against *Christians*, and say it is not proper to call people *Christians*; no, I only ask you why you call men *Christians*? you will say, because of Christ: why then you may call them *Jesuites* from *Jesús*; *Christians* think that to be a name of honour, and it is but a name of reproach;

reproach : but though Christian Religion be a word of honour in it self, yet is it a name of reproach to you and me, because Christians with us now are turned Jesuites, make a shew of Christ, but there is not the Spirit of Jesus in them.

Mat. 5. 41, 42. Give to him that asketh, and from him that would borrow, turn not away ; if a poor tradesman wants five pound, or ten pounds to set up his trade, which Christian among us will lend to him that asketh ? Luke 6. 30. Give to every man that asketh of thee, and of him that takes away thy goods, ask not for them again ? O where is the Christian that will be so like Christ, as to lend to him that will borrow, and if (by importunity, or pressing need) any man takes away thy goods, ask not for them again ? It follows in the next verse 31. As ye would that men should do to you, so do you to them : if you were poor, would not you be glad to borrow of your rich brother ? If you were naked, would you not be clothed ? If hungry, to be fed ? but Christians in our daies are strangers to Christ, Luk. 14. 12. It is ordinary among Christians to make feasts for their friends and neighbours ; O but saith Christ, when thou makest a dinner or supper, call for the poor, the maimed, the lame, and the blind, &c. Is there a Christian man in England or Wales doth practise this ? or, where's Job's spirit (that was before the Law) in any Gospel-Saint this day ? If I have withheld the poor from his desire, or caused the eyes of the widow to fail, If I have eaten my morsel alone, and the fatherless have not eaten thereof, &c. See what follows, Job. 31. 17, 18, 19, 20, 21, 22. then let my arm fall from my shoulder-blade, &c. Oh what plagues are coming on Christian people !

3. Lastly, As the children of the West was the new worldly government : Secondly, the old Christian Religion : So thirdly, the new Churches with their old Ministers, are the children of the West : for (as I told you before) the first visible Church since the Apostacy (since the two hundred years after Christ Jesus) was the Popish Romish Church, and the reformed Churches ; yea, the most refined Churches this day have but the old Ministry still, even the Romish Priests among them. 'Tis plain in the Prelats and Presbyterian Ministers, who do officiate in their holy orders, as Priests and Deacons ; but what's the ordination of Independent, and Baptized Churches ? they lay on hands : but what gift of the Spirit follows by the laying on of hands of the Presbytery ? 1 Tim. 4. 14. or by the laying on the hands of the Prophets ? Acts 13. 3, 4. or by the Apostles hands ? for these were with the Presbytery or Eldership in Ordination, as Acts 20. 17. 1 Tim. 4. 14. 2 Tim. 1. 6. the purest Ministry appearing this day is nothing but the old. You remember when Popery was cast out of England, What followed ? the Prelats

Prelats the new Churches came in, but the old Ministry stood, as Priests and Deacons. When the old Prelats were gone, then the new Presbyterian Churches followed, yet their Ministers do still officiate by their holy orders they received from the Bishops. Behold the next purest Independent Ministry, they comply with the the Presbyters, conform to all their National worships, of Parish-preaching, praying, singing of Psalms, sit in the Synodical chair, rise to Civil and Martial affairs, run after Tyths, and the Treasury of the State, &c. There ore the children of the VVest are the new Churches, with their old Ministers. Ple make it good, it is no better then the old Ministry: the Ministers of Christ were by heavenly Ordination, by laying on of hands of the Presbytery, and of an Apostle with it, or by his delegate an Evangelist, *Tit. 1. 5.* and the Spirit conferred thereby, or power from on high; this was laying on of hands, being a principle of Christ, as well as Baptism, *Heb. 6. 2.* The Papists and Prelats were the nearer in form to the true ordination of Ministers, then we are now; the Papist preterded to have the holy Spirit to be given to the Priest; and I, when made a Priest by the Bishops, had the same said to me, *Receive the Holy Ghost*; Here was the form they had; yea, some Bishops blowed on the Minister to be made, as Christ breathed the holy Spirit, *Joh. 20. 22.* Indeed that of the Prelats was but a form, and a foolery too, yet was it wiler then that ordination of our English Presbyter, where no gift of the Spirit is pretended or expected; far foolisher then the Scots Presbytery, who lay no hands at all, because no gift follows. The e make Ministers and ordain Elders without the laying on of hands.

Lattly, the *children of the West*, are the *children of the waters*, as the Hebrew reads, *Ben Majim*. You may say, What are the *children of the waters*? Truly to me the purest form of Churches this day, the *baptized Churches* are the *children of the waters*, they are the purest form of Church-fellowship this day, yet are they but the *children of the waters*, that's of the *West*. Ple tell you, Popery, Pretacy, and Independency, I can find them all. In the East 'tis plain Popery in the *Eastern Churches*; and Jerom tells us of a Pretbytery in his time, for a Bishop and a Presbyter is the same, saith he: I find Independency (I mean *separated Churches*) in the *South*, that is, in *Affrick*. Those whom they formerly called Donatists, (though *Augustine* counts them Hereticks) were very good Christians, they were like the Independent or separate Churches; as for the Anabaptist, truly I do not reproach them in this; but I never found them in any part of the world save in the West, first, Northwell

North, west in Germany, then in England, since in Wales, now in Ireland, all Westward still; these children of the West, when the Lord shall roar, shall surely tremble: the word is this, Those Churches that are in *purest forms*, that have not the appearance of the Spirit *from on high*, the Lord will roar in them, and make every one of them to tremble; yea, the time is come that the Lord shall roar, and they shall tremble, who pretend a Gospel-order, and Ordinances of Christ, which are merely Antichristian, I mean that of Baptism or dipping, this day.

First, Because therein they disobey the command of Christ; they tell their proselytes, You must be dip't, because you must obey the command of Christ. I say, going forth to baptize, or be baptized, without the baptism of the Spirit on the Church, is not the command of Christ, but against it. What is the command of Christ? the first Gospel-command next to believing, is *Acts 1.4. Being assembled together with them, Christ Jesus [commanded] that they should not depart from Jerusalem, but wait for the promise of the Father*: Who were these met together? they were the Apostles of Christ, chosen by Christ: and had a Commission from Christ to go *teach all Nations and baptize, &c.* The Apostles (though they had this call and Commission from Christ) must not go forth until they were indued with *power from on high, they were not to depart out of Jerusalem*. Jerusalem, to you and me, dear Christians, is the indwelling of God, the Spirit of Christ in us, though much clouded and confounded (we being in Babylon) therefore we should not go forth out of the indwelling of God, and holy walking with men, love to all Saints, and to the world also; We should not go forth of this to teach and baptize: yea, we cannot baptize, because not teach all Nations; *not every teacher* but he that could teach all Nations was to baptize: and this could not be without the baptism of the Spirit.

2. As they disobey the command of Christ, so they do deny the Spirit of Jesus: *you shall not depart from Jerusalem, but wait for the promise of the Father*. What is that? *you shall be baptized with the Spirit not many days hence*. What is the baptism of the Spirit? Is it the presence of the Spirit? the Apostles had the presence of the Spirit before: is it the abundance of the Spirit? Christ *breathed upon them before, and said, Receive the holy Spirit, John 22. 20.* yet they were not *baptized with the Spirit*. So for those to go forth to teach and baptize, who have not the baptism of the Spirit, is to deny the Spirit of Jesus.

On what account Saints may reach now, though in *Babylon*; I shall shew (with God) another time; but the baptism of the Spirit (as I have often said) is pouring forth of all the gifts of the Spirit on the Church; for the Church under the Law had some gifts of the Spirit as of Prophecy, Signs, Miracles, Healings, &c. which our Gospel Churches cannot shew; but the Gospel Churches indeed had all spiritual gifts, the Churches of Christ were wanting in no gift, &c. 1 Cor. 1. 7. and 1 Cor. 12. 7. & 27, 28. ver.

Friends, the Spirit here, is the same spoken of, *Joh. 7. 39. He that believeth on me, out of his belly shall flow rivers of living water: this spake he of the Spirit, which those that believed on him should receive, for the holy Spirit was not yet given.* It is in the Original, The holy Spirit was not yet, the baptism of the Spirit, that power from on high, which Jesus gave when he was glorified, That Spirit was not yet, and as it was not then, so it is not now; therefore to Baptize in a Gospel-way without the Baptism of the Spirit, is to deny the Spirit of Jesus: for John's baptism before was but a legal Ordinance.

3. As the children of the waters deny the Spirit of Jesus, so they divide the Saints themselves. I do not know how it was in *England*, but I know, in *Wales* all that feared God and professed Christ in truth, were once of one heart and one mind; but since the waters came over the mountains, the Saints there have been wonderfully divided; some of one Church call the others, devils; and indeed, no form of Church-fellowship doth more divide, then this of water-baptism: Presbyterians are all of one form, so Independent-Churches agree together, but God hath so roared among the baptized Churches, that they are divided like *Babylon* into three parts: some for Free-will, some for General Redemption, some for the Orthodox doctrine of the Church of *England*: these last are the worst; but neither of them can break bread with other, nor with those of the same form: yea, there is a fourth divided part of Anabaptists, who are by themselves about laying on of hands: surely, the Lord hath roared like a Loyn among them, and they begin to tremble.

Lastly, As they divide the Saints, so they deceive the world. How is that? you shall see in these three particulars they deceive the world. First, in believing. Secondly, in baptizing. Thirdly, in dipping.

1. They say they are believers in Christ, and therefore they must baptize and be baptized: I say again with Christ, *Verily, verily, he that believeth on me, the works that I do, shall he do also, and greater, because I go to the Father.* Where be any believers that can do the works of Christ, and greater also? Again, *he that believes, and is*

baptized, shall be saved: and these signs shall follow them that believe, In my name they shall cast out devills, speak with new tongues, &c. Alas, where be these things in baptized believers? Nay, rather the faith that the people of God have this day, is but a Legal faith, (as I have proved in my Call to the Churches.) It is not faith on Christ, no, the Myſtery of Christ is not manifest to Christians; our faith goes no further then the flesh of Christ, it goes so far as to believe Christ born of a Virgin, and suffered at Jerusalem for us, 1653 years ago; and so think to be saved by him, not being revealed in us, and dying in us, and so rise the hope of glory. But who knows Christ in Spirit, the Father in the Son, and the Son in the Saints, so to dye with him, as to rise with him? this is a myſtery they know not.

2. As they deceive the world in believing, so they deceive the world in Baptizing. What is that? why they tell the world, *Go teach, and baptize*: I have power to teach, therefore I have power to Baptize. Whereas the word is, *Go teach all Nations, and baptize*: if you can go forth in the power of the Spirit to teach all Nations, then go and Baptize. The Apostles in the Primitive times they had the manifestation of the Spirit in manifold gifts: What manifestation of the Spirit have any of the Churches this day? I never read in the Scriptures of any that did baptize, but the Apostles, or such who had a special call, as *Philip* and *Ananias*, yet both had the manifestation of the Spirit with them, that it might appear they were sent of God to baptize: Where's the administrator this day?

Thirdly and lastly, As they deceive the world in baptizing and believing, so by dipping; a great deal of do, they make about dipping, whereas it may be proved that never any such thing was in all the Gospel-Churches: the way of Baptizing in the Primitive Churches was by way of *washing the Disciples feet, or believers going down into the waters up to the ankles*, therefore *John* saith, *whose shooe lacher I am not worthy to unloose*; 'twas to unloose the shooe or sandal, and no more; when the Eunuch was baptized by *Philip*, 'tis said, *he went down into the waters*, or as the Greek, *He went down unto the waters*, (up to the ankles): Neither is it any where said, they put off their cloaths, and then put them on again: never did I read of that. What is in their Catechism? they say, He that is the Minister must have a modest garbe, or garment, and those that are to be dipt must have garments; when *Peter* baptized five thousand in one day, where could the Apostles have so many modest garments at once? it is plain, they have deceived the world and themselves too, both in believing and in baptizing, and in dipping; the truth of this will appear,

appear, when the Lord speaks terrible things unto you, and roars in your spirit.

Now, What is the roaring? He shall roar like a Lyon.

First, The Lord shall roar, that is, *He shall speak himself terrible in his people*, and he shall speak with power: he shall first of all roar like a *man of war*, that is, God will first appear in his people, and speak in them, and to them, as a *man of war*: *the Lord is a man of war: the Lord of Hosts is his name*. Now when the Lord shall come forth as a man of war in you, and in me, and shall roar and prevail against his enemy, that is, against all that without and within us, that hinders his glorious appearing, He'll *make Mountains waste, and hills*, that is, every high imagination that exalts it self against the knowledge of God. Yea, *he'll dry up all our herbs and pools of water*; our purest Ordinances and common gifts too shall be dried up, and our selves destroyed, if we be found among those who oppose his appearance in glory, or pretend to have that which we have not; yea, *what we have shall be taken away also*: when God comes and roars like a man of war, he'll surprise all our strong holds, cast down our haughtineis, and slay our flesh, and the goodliness of it; and every thing in us, that is *below himself, must tremble and fall*.

2. As he shall roar like a man of war, so he shall roar like a woman in travel. I have a long time, saith the Lord, held my peace, and been still; Now will I cry like a travelling woman, I will destroy and devour at once. That God that is one with thee, that dwells in thy flesh, that blessed God will one day appear with glory in thee and me; when God shall begin to appear in glory, he will roar, First, like a man of war, to waste and destroy thy own wisdom, prudence, confidence, peace; then he'll cry like a woman in travel: when God brings forth his glory in thy flesh, he will break through thy flesh, destroy thy flesh wholly; yea, th's pure flesh, thy purest Religion, reason, knowledge, confidence, comfort, and most spiritual strength, he'll so weaken, that thou shalt cry with Christ crucified, I am a worm and no man. Then God will appear to be All in All, he'll be thy glory, thy help, and strength.

Will you look upon Christ (you Christians?) if you be now as Christ was then, you shall have fellowship in his sufferings, and be conformable to his death, whose death was the beginning of his life in glory; for his resurrection was the day he was begotten: therefore his pains of death were as the pangs of a woman in travel, to bring forth that glory of his resurrection: so 'twill be with thee as

with him; he was crucified through weakness, saith *Paul*, that is, never was man so weak as the Son of God was in suffering, a worm and no man; He who was the wisdom and power of God, was made so weak in his inward flesh, and spiritual confidence, that he cries out as a man forsaken of God, or as a woman in travel, *My God, my God, why hast thou forsaken me?* yea he roared in his cry, why art thou so far from the voice of my roaring? Here God roared, God in the man Christ, which made the man to roar; and be sure, God will make thee to roar when he roars in thee, or when thou comest forth to suffer with the Son, that is, to have God brought in thy flesh, and thou begotten again to the glory of the resurrection, be sure thou shalt roar as a woman in travel; that is, as Christ did in dying, when his pure flesh was crucified to God, and the power of God appeared as a worm and no man.

These things seem strange unto thee, because the Lord has long holden his peace in thee and been still and said nothing, nor stir'd thy peace; but when the Lord shall roar, when he shall stir up himself in thee like a man of war; when the Lord shall bring forth his own glory in thee as a woman in travel; he will make thy flesh and mine, even our own inward flesh, o tremble.

What is the meaning of those honest men and women in the North, that so many of them are taken with that power, that they can do nothing else but quake and tremble? For my part, I look upon it as a sign of something both to you and me; that when God shall roar in us, and speak forth himself with glory in us, God shall make our flesh to shake, quake, & tremble; that is, he will make our most heavenly enjoyments and attainments, peace and power, he will make it all to shake and tremble before him.

In *Joel 3. 16. The Lord shall roar out of Sion, and utter his voice from Jerusalem, and the Heavens and the earth shall shake.* O friends, there be many of the people of God that will call those that do apprehend things higher then they do, they will call them Notionists; Are not you a Notionist? What is this Scripture to you? When was this Scripture fulfilled in you? I profess you are *Sion*, God dwells in you; you are *Jerusalem*, the City of God, God dwells with you. I pray, when did the Lord utter his voice from you *Jerusalem*, and roar in you *Sion*? Well, he hath not yet, Why so? because the Lord is yet silent, and saith nothing, he is still; but a day is coming that the Lord will roar in the midst of you, then the Heavens and the earth shall shake, your heavenly apprehensions, and your earthly performances, your heavenly hopes, and your earthly affections, all shall shake in that day, of the appearance of the great God in you.

O my dear friends ! How quiet is the world ? At what ease are all the people of God this day ? There is nothing speaks, nor stirs, nor shakes, nor trembles in them ; the reason is, O they have not heard the Lord roar in them ; well, when the Lord shall roar out of *Sion*, the Heavens and the Earth shall tremble.

It may seem strange to Saints, especially to baptized Churches, that their Faith shall shake, yea cease at last : Where then are believers to be baptized ?

I will speak of that fleshly faith that is most this day among the Churches. who knowing *Christ only after the flesh*, and having but carnal apprehensions of *Christ in the Spirit*, not knowing the *Mystery* of his death, resurrection, of his Kingdom and coming, no nor the *Mystery of faith also*, must needs err in the Faith ; and therefore on this account their Faith must fail and fall, when truth and peace shall appear at the second appearance of Christ, and brightness of his coming.

But suppose their Faith were straight and sound (as it is not, but much confused and fleshly, by the spirit of Antichrist long prevailing in the Churches) yet the strongest Faith shall shake, when the *heavens are shaken* ; yea Faith shall cease, when the *heavens shall pass away with a great noise*. Indeed there will be a great noise, and a fearful cry, when all that is *heaven in us shall passe away*, and our Faith also, 2 *Pet.* 2. 10.

Faith has been the Protestants God, as good works the Papists Idol, and salvation founded by both on that which is shaking ; for all the *Idols of Egypt do melt at his presence, who is coming on a swift cloud.* *Isa.* 29. 1. 2.

What ado there is this day about Faith among Professors and Protestants ? how many controversies ? how it justifieth ? and what Faith ? and wherein ? whereas all their controversies would fall, if men were sensible of their present confusion, and being in *Babylon*.

We have now in *London* under *Pauls*, a Church called *Saint Faith's* ; for Faith is canonized with us as a Saint, yea, as a God to save us ; therefore God will destroy it, as he will *furnish all the gods of the earth.* *Zeph.* 2. 11.

I will not enter into a large discourse of Faith, and the failing of it : only I say, it shall shake with the *Heavens*, and cease also at last on a double account.

First, In regard of strength approaching, when *Faith shall be swallowed up into vision, and hope into possession* ; then you all say, Faith will cease. And that the vision of God, and sight of his face will be in this life, shall appear, and be proved, when I come to speak of the new *Jerusalem*, *Rev.* 22. 4.

Secondly,

Secondly, Faith shall shake and cease, or fail in respect of present weakness, that shall come on all the Saints when sensible of their captivity.

I shall but hint the proofs of this.

First, When the *Son of man cometh*, shall he find faith on the earth? Luke 18. 8. Luke 21. 26. there will be those shakings of Heaven and Earth, and *sea-roarings* (at Christ's coming) that mens hearts will fail, and Faith too.

Secondly, All *flesh is grasse*, and the *goodliness* thereof as the flower of the field, &c. By *flesh* is meant mans natural ability; by the *goodliness of flesh*, mans spiritual excellency; grasse endures all the year, the *flower of the field* fades in a month: so soon do our spiritual excellencies wither; sooner then our natural abilities, the experience of Saints speaketh: but this will appear clearer, when the *glory of the Lord shall be revealed, and all flesh shall see it together*, Isa. 40. 5, 6. Then all that is of *flesh, and the goodliness thereof*, shall wither before the Lord. And that Faith is but the goodliness of flesh, is proved by this: First, All is flesh that is below God. Secondly, Faith shall cease at last, (as all say, when we come to Heaven) therefore 'tis but flesh. Thirdly, When *Isaiah saw the Lord in his glory*, all his spiritual excellency ceased, and he became *unclean*, and his people also, even the whole Church was as the world, Isa. 6. 5.

Thirdly, Doth not the Apostle say, that *knowledg shall vanish away*? What's Faith, but the spiritual knowledg of Christ? 1 Cor. 13. 2, 8. yea, the Son shall be subject, &c. 1 Cor. 15. 28.

Fourthly, When Christ was in the depth of his sufferings, where was his Faith? when he cryed out (as a man forsaken of God) *My God, my God, why hast thou forsaken me?* Psal. 22. 1. Surely, his Faith (in feeling at least) failed him, for he *roared in his cry*, and his God *heard him not*, as he thought verse 2. Truly the Saints must not only *fill up what is behind of the sufferings of Christ in their flesh*, Col. 1. 24. but come up to the *fellowship and fulness of his sufferings*. What means *Zion* else, when she said, *My God hath forgotten me, my Lord has forsaken me?* Isa. 49. 14. that is, My God, my God, Why hast thou forsaken me?

Fifthly, *This fulness of Christs sufferings* in us will then appear, when the whole *Body shall be raised*, when all the Saints shall see themselves as dry bones, and not only dead (as Legal and Gospel-Churches were, Col. 3. 3.) but dry bones, without any flesh or faith appearing; for so 'twas the whole house of *Israel* which said, *Our hope is lost, and we are cut off for our parts*, Ezek. 37. 11.

Oh! the people of God have not yet found themselves in *Babylon*, nor lain below among the *dry bones in the valley*, for then they'll tell me

me another thing then what is now talk'd of, concerning believers and baptizing into his death and being buried with him by clipping, &c. Truly that's past, for we are not only dead, but dry bones; and what is it to dip a dry bone? or baptize believers, when there is no Gospel-faith can be shewn this day? *Joh. 7. 39. Joh. 14. 12. Mark. 16. 17.*

Besides, burial is of the body now dead (as Christ was, and the Church too then) but we are as those long dead, till the bones be dry.

Besides, the most spiritual Saints (under Antichrist's reign) are the two witnesses not suffered to be buried, *Rev. 11. 9.*

Brethren, all my speaking cannot stir you, but when the Lord shall speak, when he roars in you, he'll shake your foundations, your Forms and Faith too; but this is the comfort, that this shaking of Heaven and earth is not threatned, but promised, *Heb. 12. 26* 'tis the last and greatest promise, that God will yet once more shake, not only the earth, but the Heavens also; once more (saith he) for the earth of Legal-dispensation was shaken, when the Gospel came in; yea, their Heaven, or highest light of Sun or Moon, that's the light of the Law, was darkened, &c. *Acts 2. 18, 20, 21.* Then again, the heaven of that Gospel-dispensation was shaken, and sunk down into the Apostasie or falling away, when all that Gospel-glory in gifts, and a Ministry of the Spirit, with spiritual and heavenly Ordinances, were darkened, confounded, and filled with smoke of the bottomless pit, darkening the Sun and the Air, &c. all this, and more has come to pass upon us in *Babylon*, though we know it not. Now in *Babylon's* fall, the heavens shall shake again, more terribly then ever: a greater Earth-quake also then was since man was upon the Earth; a most dreadful darkness shall fall upon Sun and Moon, and on all the lights of Heaven, &c. *Isa. 14. 10, 13. Revel. 16. 18.*

This will be also when the Lord shall reign in mount Zion, *Isa. 24. 23.* Therefore all this shaking is for settling of that which abides, *that: those things which cannot be shaken may remain*, *Heb. 12. 27.* What's that? the Lord himself, and man's life in God alone; all besides must shake and fall, and none stand upon the earth but God only, *Zach. 14. 5, 9.*

Lastly, Let none think it strange, that the faith of Christ failed (at least in feeling) while he suffered in his Spirit, or rather in his soul or inward flesh: for *Jonah* the type of Christ, cryed out, *I am cast out of thy sight O Lord*, when he was in the Whales belly, or in the belly of hell, as Christ also was in spiritual sufferings, *the pangs of hell gat hold upon him*; if faith were in hell, hell were but heaven, *Joh. 2. 2, 4. Acts 2. 27.* Also.

Also *Jeremiah's* lamentation was but the Churches cry in her captivity; what says she there? *My strength and my hope is perished in the Lord, Lam. 2. 18. remembering mine affliction and misery, the worm-wood and the gall &c. This I recall to my mind, therefore have I hope, verie 21,* her hopeleſs ſtate was a ſtrong foundation of hope, that is, that God was her hope; For when all ſhakes and ſinks to nothing, the Lord God is all in all. *Then the Lord is the hope of his people, and ſtrength of the children of Iſrael.* 'Tis a myſtery; Chriſt's fleſh never did reſt in hope, till 'twas crucified and quite dead; in death only his hope was to be raiſed.

*A Flaſh of Lightning from the Eaſt,
to fright all the Inhabitants of the
Earth. With a Petition to the High
Court of Heaven, in behalf of the
Nation. As alſo, an Alarm to the
Army and General.*

By WILL. ERBERIE.

*Fear, and the Pit, and the ſnare are upon thee, O Inhabitant of the earth,
Iſa. 24. 17.
Put them in Fear O Lord, that they may know they are but Men, Pſal.
9. 20.*

*To the Sons of Peace and Quiet
in the Land.*

Dear Hearts,

AS the Lightning comes from the Eaſt, and ſhines to the Weſt: ſo ſhall the coming of the Son of man be. *Matt. 24. 27.* The coming of Chriſt, and his ſecond appearance in us, will not be in any particular form of Religion, or private opinion of man, but in the power of rightcouſneſs and univerſal appearance of God in his people;

people; 'tis not, Lo here is Christ, lo there; he's neither in the Chamber, nor in the Desert, *ver.* 26. that is, 'tis neither in gathered Churches, nor Conventicles of Seekers; nor yet in the Desert of Bewildern'd and Scattered Saints: he'll come in none, yet comes in All at once, as Lightning shines from East to West; that's suddenly and terribly too: as the Angel by whom *Babylons* last fall will be, is a mighty Angel that comes down from Heaven, with power and great glory, and the whole earth was lightned with his glory *Revel.* 18. 1, 22.

This Angel (as the others) is no particular man or spirit, but the glorious appearance of God in his people; which is universal already, and in All in part: for in righteousness All agree, though in forms of Religion and opinion they differ: therefore these particular forms of Religion, and private opinions must fall with *Babylon*, that the power of righteousness may appear to All.

The fine Linnen, clean, and white of the Armies of Heaven, are the righteousness of Saints, *Revelation* 19. 8. or as the Greek reads, *δικαιώματα*, the Righteousnesses of Saints, that's their righteous Actings among men, which would sooner convince, quiet, and call the world, then all their religious forms or shews of holiness.

And as the new Heaven and new Earth is that where dwelleth righteousness, *2 Pet.* 3. 13. So thy people (saith God) shall be all righteous, they shall inherit the Land for ever, *Isa.* 60. 21. A little one shall become a thousand, and a small one, a strong Nation; I the Lord will hasten it in his time *v.* 22. There is a little small remnant of the Sons of Peace, and the quiet in the Land, who are waiting for this to hasten on the Nation; in whom also there is an universal looking for of Righteousness, Mercy and Justice from the people of the Lord in power, that nothing may appear in them but God only; and do to others, not only as we would that men should do unto us, but as God would do to men. This is the reign of God and of Christ: who shall judge the poor of the people, save the children of the needy, and break in pieces the oppressor. *Psal.* 72. 4. That's the *Assyrian*, whose fall shall be by the sword, not of a mighty man, and the sword not of a mean man, shall devour him; his young men shall be discomfited, and he shall pass over to the strong hold for fear, and his Princes shall be afraid of the Ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem, *Isaiah* 31. 8, 9.

There is an Ensign set up in the Nation, and a Fire in the Saints of the most high, even the spirit of publick righteousness, which frights men of private interest, that's the mighty oppressor, who shall

shall fall not by the sword of man, nor of a mean man, as former oppressors have done, but by the Lord God he shall fall, and burn as in a Furnace, Farewel.

Yours,

W. E.

The Woman Preacher: Or, The Man of War. That is, the strength of weakness, and the strong man made weak by God.

God gave the word, and great was the company (or Army) of Preachers (according to the old Translation) or of the she-preachers, as the Hebrew reads, Psal. 68. 11.

Rebuke the company of the spearmen, the multitude of the Bulls, with the Calves of the people, who submit themselves for pieces of silver: Scatter thou the people that delight in war, ver. 30.

Kings of Armies did flee apace; and she that tarried at home divided the spoil, Psal. 68. 12.



What are the Armies but Churches? Who are the Kings but Pastors? Why do they fly? from whom do they fly so fast? from the presence of the Lord, ver. 2, yea, from the face of a woman, or appearance of the great God in the weakest of men, that's the woman, the weaker vessel, the weakest Saints who

dare not go forth of their God; she that tarrieth at home divideth the spoil. The spoil is made of the Churches goods, their glory is spoiled; yea their gallants, saith another Prophet, the principal of the flock with the
Zach. 11. Shepherds; their choicest members and Ministers are spoiled, not by
man, but by God, 'tis by a woman, who is so weak she dares not go
abroad but stais at home and cannot come to Church.

This is the sum and sense of the Scripture to us, it being written for

for our instruction, that we through patience and comfort thereof might *Rom. 15. 4.*
have hope : Of what ? of that which follows.

Though ye have layen among the pots (or stones) yet shall ye be as the wings of a Dove covered with silver, and her feathers of yellow gold, when the Almighty scattered Kings in it, &c. Who is this that lies among the pots ? the woman that sits in the chimney corner : The *stays* at home ; 'tis also the scullion or common souldier, in field, who dresseth his meat between two stones, where this pot hangs over the fire ; there he lies down to sleep with his head between the stones or pots, as Mr. *Aynsworth* well interprets, *Psal. 68, 13.*

Such common creatures and obscure fellows there are abroad, who are not taken notice of nor respected by men, but by God they are, who will send them forth out of their holes, and hidden retirements into publick view at last, with power and glory, like winged Doves covered with silver, and her feathers covered with yellow gold. *Gen. 7. 8, 9.* Mark, 'tis not the black Raven, but the Dove ; that brings an olive-branch in her mouth, a message of peace and gladness to men ; that's the silver wings, and golden feathers she flies with. Observe again, 'tis not the Cock, but the Female Dove goes forth, for 'tis her feathers, &c. The feeble, the weakest Saints God will most glorifie with power, from on high, to bring forth the glorious appearance of himself to the world, when the Almighty shall scatter Kings in it, or for her, (as the margin reads) *it was white as snow in Salmon, ver. 14.* Ah poor *Salmon* ! the place it seems was a Northern part, where much snow fell, a cold cloudy Country, far from heat (as *Scotland* is) yet there the woman is white, as if the weakest Saints should there in the Spirit conquer first, (for white is the badge of conquest) and as if there the Armies of Heaven clothed in white, would first appear with the righteousness of Saints, *Rev. 19. 18, 14.*

Oh *Scotland*, how my soul loves thee ; because thou who wert the man, art now become the woman, the weakest of all the people, and of all the people of God, so thou appearest to most, therefore with most power and glory, thou appearest to me ; The high hill of God is as the hill of *Bashan*, &c. ver. 15. that is, thy Highlanders may be the first from whom the Saints of the most high shall come forth, not in outward pomp and glory, not in the delights and delicacies of the Whore ; but in the woman's weakness of flesh, the fulness of the Godhead shall so appear in thee, that in the midst of thy lowness, among thy high hills, where nothing but barrenness, Oaten bread and water is to be had, there the most high God shall dwell ; yea, all the *English* and *Welsh* hills, even our mighty men shall leap before thee. This Island of Great Britain is that Land where the Jewish Rabbi tells us the Lord shall reign ; and that of *Isa. 24, to ver. 23.* is

wholly, saith he, for this Nation, *ver. 15. from the uttermost part of the earth have we heard songs glory to the righteous*, *verle 10. Scotland is the uttermost part of this Northern Isle, though Wales be the wing (as the Hebrew read) or sides of the North, where will be the City of the great King, Psal. 42. 2. But Scotland must have the chiefest part if not the first of the long, even of the new long, where Inhabitants of the rock shall sing and shout from the tops of the mountains, Isa. 42. 10. &c.*

That the Churches are the *Armies*, is clear because the true Church is an *Army* terrible with banners, *Cant. 6. 4.*

That *Pastors are the Kings* is also certain, for the Lord hath *prophesied the Princes of the Sanctuary, or holy Princes*; and the Prophet *Isa. 43. 28.* he retells, that the Church of *Israel* should be many dayes without a King, and without a Prince, that is without Pastor, or Teacher, or ruling Elder, *Hos. 3. 4.*

That the *Kings of Armies* flee apace, is plainer yet: Popish Priests stood many hundred years; Prelats in fewer tevenny years; or more; Presbyters three years and a half; Independents but one month, Baptized Pastors in one day fly away; yea, they all fly away in the day of God; they fly apace. Oh they fly, they fly (as the Hebrew reads) fall on, fall on ye *women*, ye weakest Saints, stir not from home, but abide in your God go not forth, for the outward Court is given to the Gentiles, only the Temple and the Altar, and those that worshipped God are measured *i. e.* those who worship God in spirit and truth, whose flesh is crucified to God. (that's the Altar); and the Temple is the Saints in spirit, who dwell in their God, who stay at home; these are measured and have been so in all Ages since the Apostasie: spiritual Saints have been alwaies taken notice of by God, as men separated from the Churches in which they were. Yet have the Churches continually been spoiled by Saints in the spirit, even all the glory and fellowship of former Churches; not only their Common prayers and Ceremonies, &c. but their *Covenant, Classes, Catechisms, Directory* &c. yea scattered Saints are already upon the chate, and dividing the spoil of gathered Churches, confounding their order, and defiling their Ordinances, being found not of a Gospel state.

There is yet more in the *Kings Armies*, that's Civil and Martial powers; the *Kings* of both in our times have fled apace: first, Monarchy in the King is quickly gone; Aristocracy in the Lords and Commons followed swiftly after; Democracy or the Commons power in their Representatives fled away. For as Parliament and Army confessed the supreme power in the people: so the Parliament being slain, the Army must not think to stand for ever; when Kings

Kings of Armies fly apace. Kings of Armies are therefore Martial powers, alio *Grandees and Generals*. Two Generals I have served already, and observed the third, and the Churches to fall under a third. The first Captain General was for Prelacy, which fell with him. The second General was for Presbytery in part, which fled away likewise. The third is neither for Independency or Anabaptism, but for all the people of God, as he saith, *I had rather Mohammedism should be tolerated among us, then any of the people of God should suffer.*

The two first *Generals*, or *Kings of Armies* fled or laid down while they lived. The third or last King will fly away when he is dead and gone; but the woman that liveth in pleasure is dead while she liveth 1 Tim. 5. 6.

This is not the woman we spake of before; for the *weakest Saints* live not in pleasure but are either poor persecuted and oppressed; or in pain, labor and travel to bring forth the man-child the powerful appearance of the great God in them, Revel. 12. 2. 5. *Isaiah*, 14. 3. 4. Rev. 12. 5.

This is the woman that compasseth a man; who comprehend God manifest in their flesh, who carry forth the glorious discoveries of the *Dvine Mystery*: there are the company of *Preachers*, or of *She-Preachers* as the Hebrew speaks, who not by word, but by power appearing in the n, put *Kings of Armies* to flight. Jer. 31. 28.
Jer. 33. 3, 6

These *Kings of Armies* are *Pastors of Churches*, who are now turned men of war; for they once appeared as *Captains* in several Companies, and the Churches set together in the order of the Gospel, that is, in a *regimental form*.

I was then present and preaching in London on *Psal.* 68. 30. *Rebuke the company of spearmen the Bulls and Calves of the people &c.* I have heard of *Effix* Calves, but never saw London Calves before till members of Churches followed their Pastors for pieces of silver, or a fortnights pay.

Foolish Calves indeed, to follow their Bulls: but the big Pastors fell in their flesh ever since, and the glory of Jacob waxeth lean, *Isa.* 17. 4.

Oh that *Peter* and *Paul* had been then in Cheap-side, to behold the order of Churches that day! but both Apostles were present in Spirit, and observed the Church way that was then going, and all the members in their march; therefore instead of a blessing, the curse followed them home to their quarters, *Scatter thou the people that delight in war*, *Psal.* 68. 30.

Never did Ministers of the Gospel appear in such a warlike posture, as Captain *Kiffin*, Captain *Simpson* and the rest of the Pastors did. I will not mention the *French* Waldenses, who were all wasted by war, excepting a small remnant that escaped, whose posterity at present (though Protestants) are called, *Lutheran* Fyers. Neither will I speak of the *German* Anabaptists, who rose up in Arms, and fell by the sword (as they say) many thousands in one day, and so were dypt in blood.

That of *Zisca's* drum all have heard who read Ecclesiastick stories, that's a drum-head made of the skin of a Minister called *Zisca*, to encourage his Disciples and followers to fight : but since the reformation we never read such a randevouz of Ministers and Churches, as was in *London*. Never did Prelates appear in such a warlike posture, much less Presbyterian Ministers, who though Chaplains in the Army; yet were not Captains, & Colonels, as the Pastors of Churches, Independent. and Anabaptists, then did appear.

I wonder how these last are tain or late to be men of war, whereas in former years Anabaptists would wear no weapons, yea nor carry Guns in their ships to defend themselves withal.

I do not judg those in the Army, but only them in the Churches, especially Pastors, who appear with the instrument of a foolish Shepherd. *Take thee yet (saith the prophet) the Instrument of a foolish Shepherd, &c. Zach. 11. 15.* What yet? I had thought when the Prelats were gone, we should have no more the Instruments of a foolish Shepherd; but the Presbyters followed as wise as they; and the Independent Pastors after both; see yet and again the Instruments of a foolish Shepherd are taken up. But what are the Instruments of a foolish Shepherd or Pastor? Sure the Instruments of the Prelats were Ceremonies and Common-Prayers; Those of the Presbyters were Classes, and the Covenant; but the foolish Instruments of Independent and Baptized Churches, are a Sword and a pair of Pistols. The Churches still cry out of us, that we walk without Ordinances; truly the Churches then were without all Ordinances, for only smal guns and spears I saw among them.

No argument will ever convince the Churches of their carnal fellowship, but their own folly, and madnels, in appearing, not as the Ministers and Churches of Christ (that's the woman) but as the Armies of *Babylon*, or *Men of War* designed for wrath, *Isa. 34. 2.*

So are not the Sons of Peace, or scattered Saints who live alone in the Lord, who are the *Armies of Heaven*, not living below in forms of Religion, but in the power of righteounels, called there the *righteousnesse of Saints*, *Rev. 19. 8.*

Therefore in our *Psalm* the righteous are called to rejoyce, *Psa. 68. 3.*

not

not seeming Religious, but righteous and merciful men and women, who regard the *fatherless and the widow*, &c. ver. 5. those who are so to the world, having no father, nor friend, but God, and their former husband, (the flesh) being dead, like *widows* they are waiting to be married to the Lord alone.

These are likewise called *solitary*, ver. 6. for he *maketh the solitary to dwell in families*, though now they are in no-fellowship with man, yet the Lord will free them from chains, and from their captive state at last, *Psal. 68. 5, 6.*

These poor *desolate widows*, and be-wildernessed Saints, the Lord God will march before, verse 7. and follow them with his presence, ver. 8. yea plentifully provide for the poor, ver. 9, 10.

These weak creatures are those to whom God gives the word, as they speak in Armies; I say, God gives the word which must be published to the world by a woman; for as the first man Adam came forth from God without man, and the woman out of man, without the help of man; so the second Adam the man-child came forth from the woman without man, by the mighty power of God only.

Thus the woman also, the weakest Saints, know not a man in bringing forth the manchild, the mighty God in their flesh.

For though the Apostles first preached the Gospel to the world, yet the women first preach'd the Gospel (Christ risen) to the Apostles; yea, when all the Apostles forsook Christ, the women followed him to his cross, waited for him at the grave, and were the first who both saw him risen, and preached his resurrection. The Apostles would not believe the Message nor Ministry of the women, but thought it no better then an old wives tale. Thus the Teachers and Preachers of the Gospel this day count no otherwise of Christ in us the hope of glory; yea, the glory of the resurrection, or Christ risen in us, the Pastors pish at, *Luke 24. 11.* Oh 'tis the woman the weaker vessel, the weakest Saints must be the She-preachers, who go not forth visibly to men, but stay at home and abide in their God, waiting for the glory to be revealed in them. Then shall they publish, and preach the everlasting Gospel, not with the speech of men, but with the language of God, and light of an Angel which shall fill the earth with glory, *Rev. 18. 1.*

Till this glory appear, the woman keeps silence, and stays at home dividing the spoyl, but by no means will be perswaded to go to Church.

They shall burn the weapons with fire, and they shall rob those that robbed them: and spoil those that spoiled them *Ezek. 39. 10.*

Then is the prey of the great spoil divided, yea the lame shall take away the prey, *Isa. 33. 23.*

The Idol Pastor : or Foolish Shepherd. Shewing, how unlike these are to the Primitive Pastors of Churches.

Preached at Newport in *Munmouthshire*, By *Will. Erbery*.

As for me. I have not hastened from being a Pastor to follow thee, (or, I have not thrust my self for a Pastor after thee, as the Geneva translate) neither have I desired the woful day, thou knowest. That which came out of my lips, was right before thee, Jer. 17. 16.

To the gathered Churches at Lanvaghcs.

Brethren,

Being called by the Lord to preach at *Newport*, the Town where I was a Preacher first ; It was strong upon my spirit to speak on this Scripture (though intending another before) but this I was forced by the Spirit of the Lord to declare. Some of *Lanvaghcs* members there present supposed I had heard of their Pastor's leaving the Flock. Truly, I did not hear of it at all, only that he was Chaplain in the City to a Regiment of Foot ; but not that he had left his Church in the Countrey ; neither could I believe it, because he was formerly so zealous in Church-fellowship, that himself told me, he should be the most miserable man in the world, if deceived in his Church-way, or drawn away from his Office, as Pastor over them whom he counted his greatest glory.

Truly, as God will stain the pride of all glory : so there is a voice of the howling of the Shepherds, for their glory is spoiled : yea, the pride of *Jordan* is spoiled, *Zach. 11. 3.* even the baptized Pastors likewise, who please themselves in the waters of *Jordan*. Some wonder how the primest Church in South-Wales, the Church of *Lanvaghcs*, should be so divided this day. Well, you would not believe

lieve me before, that the Church is in *Babylon*; as those dead dry bones and divided ticks, all the Churches in *England* and *Wales* will be so very shortly, then they shall know it.

But how should *Lanvagh*es Saints, who of old had so much light & love before they went in a Church way, be now such a dark & divided people? The Church of *Lanvagh*es, that of stones (as they say) is falling down, as a type of the fall of the Church of Saints. Oh blame not your Pastor, as if he did divide you; 'tis the Lord has done it by his Spirit in the man, though the mans flesh may suffer for it. Smite the Shepherd, and the sheep shall be scattered, *Zach.* 13. 7. 'twas so at Christ's first coming, 'twill be so at his second coming in the Spirit; the Shepherd shall be smitten, and the gathered Churches scattered, that the Lord God may gather up the Saints into himself.

This the Primitive Churches had not attained to, yet waited for, *Eph.* 4. 13. *2 Theff.* 2. 2, therefore was there a tender regard to all Saints; and all men who professed Christ were received into the Church; yea, the Church, as Christ, hath most regard to the weakest, Feed my Lambs, my little ones, though as children in knowledge, and carnal in converse, the Apostle would not keep out, much less being in, cast out of doors. I know not what power a Pastor has to pick and chuse his members, no more then a private man has to make a Parliament.

What I therefore spake at *Newport* in *Wales*, was far beyond my thoughts at first; but if the Lord hath sent me, or led me forth on this subject, I must submit to your censure; and if I differ for speaking the truth to the Church and Common-wealth of *Israel*, I shall rest in the will of him who made me.

Yours

WILL. ERBERT.

The Idol-Pastor: Or, Foolish Shepherd.

Zach. 11. 17. *Wo to the Idol Shepherd that leaveth the flock; the sword shall be on his arm, and upon his right eye, his arm shall be clean dried up, and his right eye shall be utterly darkned.*

THe duty and service that I owe to this place where God called me a Preacher at first, hath commanded my presence here
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this

this day; and if none were now present to hear, I would have written these words in the walls and been gone: *Wo to the Idol-Shepherd that leaveth the flock, &c.*

The Shepherds or *Pastors* of *Israel*, are they whom the Prophet here points at, *ver. 3, 5, 8.* yea all the Prophets have a plague for the Pastors or Shepherds, *Jer. 10. 21. The Pastors are become brutish, and have not sought the Lord (but themselves) and their flocks shall be scattered,* though never to many gathered Churches.

Jer. 23. 1. Wo to the Pastors who destroy and scatter the sheep of my pasture, saith the Lord. The Lords pasture is the Lord himself, the inheritance and portion of his people, in whom he is pleased to dwell, and delight in; but God in us and Christ in us the hope of glory, the Pastors will not have, nor the sheep of his hands to feed on himself in them though their life be with Christ, as Christs was in the Father, *Joh. 14. 20.*

But these Pastors knowing Christ only after the flesh do scatter the flock from their union with Christ in God, and from the eternal Spirit whereby are taken up all into one, and made perfect in one; and because the Pastors by simplicity or subtilty hide the life of the sheep, even the life of the Saints with Christ in God, therefore they are said to destroy them.

But thus, saith the Lord God, I am against the Pastors that feed my people. Mark, 'tis not dumb dogs, but preaching Ministers, and Pastors who feed the flock, the Lord God is against; ye have scattered my flock, and driven them away, and not visited them, behold I will visit upon you the evil of your doings, saith the Lord, *Jer. 23. 2.*

And I will gather the remnant of my flock. The flock (as we said before) was scattered by gathered Churches; now God will gather a remnant out of the Churches, though most of the Churches perish with their *Pastors*; but God will gather the scattered remnant out of all *Countrys* or Churches, yea rather out of that *worldly conversation* that many Saints have been carried to, by their Shepherds; God I say will bring them again to their folds, to their spiritual communion, and fellowship with the Father and the Son, and they shall be fruitful and encrease, in all the fruits of the Spirit (whereas now, the best are but barren) *ver. 3.*

And I will set up Shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord, *ver. 4.*

Who these Shepherds are, I know not; but when God shall bring again his backsliding people to Himself, and be married unto them, he'll tak, one of a *City*, and two of a *Tribe*, that's a very few
of

of the gathered Churches and scattered Saints, and *bring them to Zion*, (that's, to himlefdwelling in the midft of them) Jer. 3. 14. And *I will give you Pastors according to my own heart, which (hall feed you with knowledge and understanding,* ver. 15.

Who thefe Pastors are, is not yet made known to me; but this I know, that fuch Pastors are not to be found this prefent day in the Land, fuch who fear not men, never lacking from their fellow-members or flock. *I take thee yet* (faith our Prophet) *the instruments of a foolifh Shepherd* Zach. 11. 15. What, yet again? I had thought when the old Clergy were gone root and branch, we fhould never have a foolifh Shepherd; For fo, I will raife up a Shepherd in the Land, which fhall not vifit thofe that be cut off, nor feek the young one, nor heal that that is broken, nor feed that that ftandeth till; but the *Idol-paftors* vifit only the fat and the ftrong, and the rich: but as for the poor, broken-hearted, young beginner, yea thofe that be cut off, the foolifh Pastor heeds not, but forakes and leaves the flock; therefore *Woe to the Idol Shepherd that leaveth the flock,* &c.

He is called an *Idol Shepherd*, becaufe he is made fo by men; an *Idol* that's, a God to worfhip; or a worfhipful man.

2. Becaufe he is *before God an Idol*, though never fo much worfhipped and honoured by men; though he has the head of a man, and the face of a living Chriftian, yet his heart (as *Nabals*) is become dead as a ftone, and himfelf a carkane; therefore called an *Idol-Shepherd*.

Woe to the Idol-paftor. Junius reads, *Vae Pafiori nihili*, The Pastor worth nothing, or the Shepherd not worth a ftraw.

That all men may fee and know how far the prefent Shepherds are from the Primitive Pastors of Churches give me leave to pre-mife two things.

First, Wherein the Pastors and Apoftles were alike.

Secondly, Wherein they differed in their Minifterial Work and Calling.

Apoftles and Pastors were both the gifts of Chrift, and for the work of the Miniftery to continue alike, till the Saints fhould be perfected, the body edified, and the whole Church come to a perfect man, to the measure of the ftature of the fulneffe of Chrift.

Therefore that diftinction is Antichriftian, of *Apoftles extraordinary*, and to ceafe; *Pastors ordinary*, Minifters to continue. The Text fhews no fuch difference.

Again, as by the Apostasie, the Ministry of the *Apostles is silenced*: so there is no Pastor nor Minister of Christ according to the Primitive ordination, seeing there is no Apostle nor Evangelist to ordain, *2 Tim.* 1. 6. *Tit.* 1. 5.

Again, Though Christ promised to the Apostles, that he would be with them to the end of the world; yet that was to the end of that Age and dispensation of theirs. Also the promise was conditionally, *if they continued in his goodness*; while they continued in the faith, he promised his pretence with them: *if they in Faith should go forth freely to the world, with power from on high, with gifts of the Spirit, &c.*

This the following Pastors, or Apostles successors, fell from: therefore the promise of Christ was no longer to continue. Christ promised to abide with his Church to the end, that is, the Church continuing in his goodness, &c. as 'tis expressed, *Rem.* 11. 22. *If ye continue in the faith, Col.* 1. 23.

Lastly, Christ is with the Church in the wilderness also; yea in the midst of their whoredoms, even in *Babylon*; God in his free grace has ever been with his people there, and will be to the end; but then he'll plague them at last, when he calls them to come forth, and they abide in *Babylon*, *Rev.* 18. 3.

So that of *Eph.* 4. shews the *end*, not the *event* of the thing; the *end* of that Ministry of Christ, as Apostles, Evangelists, Prophets, Pastors, Teachers, was for the *perfecting of the Saints*. (or right ordering of them in membership, &c.) *till we all come to a perfect man, &c.* this was the *end* why the Ministry was given; but the *event* followed not by that means, by reason of the Apostasie following, though God in his free grace hath made use of *men to minister* good to his people, and to feed the woman in the wilderness; yea, some truth and much good has been brought forth by men in a false Ministry, as our old conformists, and honest non-conformists; though many of them since have turned persecutors, or formalists.

The Saints will be perfected henceforth by other means, even by the *Ministry of the Spirit*, secretly, working in his people, who in the midst of confusion, shall be set in perfect order, the people of God in membership with the whole body, when raised out of *Babylon*.

Secondly, As Apostles and Pastors *were both gifts of Christ*, so both *have gifts of the Spirit*: though the Apostles more, being to manifest the Mystery of Christ to the world; yet every Pastor or Elder of the Church had some gift of the Spirit. First, By the laying on of the hands of the Presbytery, *1 Tim.* 4. 14. and of the Apostles with

them

them, 2 Tim. 1. 6. Acts 14. 23. Acts 20. 17. yet the Presbytery was not a Classis or company of Elders of several Churches, but the Elders of Ephesus were those, who (with Paul) ordained Timothy. Secondly Pastors had need of some gifts of the Spirit, not only of Tongues and interpretation, to translate aright the originals, and to interpret them aright, but to lay hands on the sick, and to heal them, not by natural physick, but by the Spirit signified by oil, wherewith they did anoint the patient, 2 Timothy 1. 14. James 5. 14.

From all this we may safely conclude, that there is no true Pastor in the Church; for if the Pastors say there are no Apostles, I'll say from thence, There are no Pastors, for who ordained them? Secondly, wher's the gift of the Spirit in any? Therefore the instruments of a foolish Shepherd appear, that's all their Ordinances, because themselves not ordained nor hath the holy Spirit set them in Order, or made them Overseers and Bishops (as the Greek reads it.) 'Twere easy to prove our new modelled Pastors no better than our old Bishops; but this is only to tell you, that the Pastor is called by the Prophet a foolish Shepherd, because he wants the Spirit: for as the true Church was wanting in no gift, waiting for the coming of the Lord, 1 Cor. 1. 7. So the first gift of the Spirit, was a gift of wisdom, 1 Cor. 12. 8. which the Pastor wanting, all his Ordinances are called the instruments of a foolish Shepherd. Act. 20. 28.

The next thing that I am to shew, is the difference between an Apostle and Pastor.

First, The Apostolick Ministry was for the world; the Pastor was only for the Church: because we have no Apostles, therefore the Churches send forth Itinerants just like our old journey-priests; for though I confess many of them be godly men, yet they are not good Ministers, nor fit to teach the people, being for the most part no wiser then the foolish Shepherd, who having not the gift of the Spirit, as Saints in common had in the primitive Churches, nor yet studied gifts of Tongues and Interpretation, as the godly Ministers of the Nation formerly had, will shortly be found such Itinerants, who make a trade of teaching: only what formerly he sold in a shop, is now set to sale in a Pulpit; making merchandize of the word of God, as before of wares.

Secondly, The Apostle was to go up and down the Countrey to preach; but the Pastor was to sit still, and wait on his own Church, Acts 20. Tit. 1. 5. therefore for our Welsh Shepherds to turn Itinerants, is not according to rule, nor yet to reason; they'll run at last out of the Church and Countrey too.

Thirdly, *

Thirdly, The Apostles Ministry being in a *moving way*, could not so well stay to consider the particular condition of every man they spake unto, but when they had preached the Gospel to one people they past away unto another place, leaving the success of the word to God; but the Pastors being to wait on their own flock, were so to watch over them, as to observe the state and spiritual temper of every one under their charge; *warn the unruly, comfort the feeble minded, support the weak, be patient toward all men*; so a Pastor must deal with particulars, as *Timothy* is taught: Therefore the foolish shepherd is condemned for want of this, and this is the cause of his wo, that he hath left the flock; that is, though he abide at home, yet hee's either turned Itinerant, or takes not care of every particular member in the Church, to consider their several conditions, temptations, tempers, &c.

Or else, the Pastor is raised to some preferment in the Land, to a Colledge, to a Civil or Martial employment, that he must leave the flock.

As God raised *Pharaoh* of old to shew his power in him, that he might be soundly plagued; so I believe the Lord hath raised a shepherd in the Land, who shall not visit those who are cut off, neither shall seek the young one, nor heal that that is broken nor feed that that standeth still, &c. Mark the partien ars wherein th. Pastor is wanting, that is, he is not good in his office; though he preach twice a day to the Church, yet he doth not visit those that be cut off, or hidden, as the margin reads. There's many a poor Saint whose spiritual and temporal state is hidden from the Pastor: How can he visit, when he has left the flock?

Again, *He shall not seek the young one*; there's many a young beginner that must have milk like Babes; but how can the Pastor seek when he hath lost himself in leaving the flock?

Thirdly, *Nor heal that which is broken*: there's many a broken heart, that he knows not of, because he has left the flock.

Fourthly, *Nor feed that that standeth still*. or, as the margin reads, *bear that that standeth still*: when the rest of the sheep are going along, or lead to pasture, some sheep may be so weak, they cannot follow, or so wilful they will not go a foot further; the good shepherd takes up his sheep on his back, and bears him with patience and long sufferance, &c. but how can the Pastor do this, who has left the flock, and loves the world?

He shall eat the flesh of the fat and tear their claws in pieces, &c. If there be a fat Portionage, as they say, a fat place, or preferment, the Pastor follows it, as a dog do's a piece of flesh laid before him.

Again,

Again, if there be a good bargain or purchase of a delinquents Lands to be sold, nay if there be any that oppose the Pastors desire, were they as high as a Parliament, the *Pastor will have them down, and tear their claws in pieces.*

The next is the Pastors punishment or plague; *The sword shall be on his arm and right eye, &c.* What's the sword? but the Spirit of the Lord, who in the brightness of his coming shall to appear in glory that the spiritual strength and sight of the Pastor shall be quite taken away, *his arm shall be clean dried up, and his right eye utterly darkened.*

See, 'tis his right eye his best sight and sight! for he may have light and sight in somethings, in some worldly designs, yea in some spiritual discovery, something of the Law, some taste of the Gospel, or knowledge of Christ after the flesh, &c.

But there be some things the Pastor no more sees than a blind man: *Who is blind as my servant, and deaf as the Lord's messenger? who is blind as he that is perfect, and blind as the Lords servant? seeing many things but thou observeest not. &c.* Isa. 42. 20.

Observe, that many things they see, yet are stark blind too; their best sight, their right eye is utterly darkened.

Again, What they see and what they say, they observe not, Christ comes for judgment, *that those who see not might see, and those that see might be made blind.* Oh the Pastors right eye and best sight is utterly darkened.

'Tis also said, *That the ears of the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness,* Isa. 20. 18, but at the same time the Lord pours upon Pastors and Seers the spirit of deep sleep, and closeth their eyes, for the Prophets (of the Church) and Rulers (or Ruling Elders) and Seers (the most seeing-knowing men) are so covered that *the vision of all is become unto them as the words of a book that is sealed,* ver. 10, 11.

The vision, that's the clear sight of spiritual things, is as a sealed book and the book sealed with seven seals, that's perfectly sealed, for their right eye, their best sight, is utterly darkened.

The Apostles prayed for the Church of Ephesus, *That the God & Father of our Lord Jesus Christ would give unto them the spirit of wisdom & revelation in the knowledge of him, that the eyes of their understanding being enlightened they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints* Eph. 1. 17, 18. what a glorious inheritance God has in the Saints, and the hope of his Calling, the hope of their glory, the Saints see not; because the Pastors eye is not enlightened, yea, their right eye is utterly darkened.

There are six things the Pastors see not, because their *right eye*, *their best sight and light* is dark unto.

1. The Myſtery of iniquity, the man of ſin and ſon of perdition in themſelves, they ſee not, nor how that Wicked ſits in the Temple of God, whole Temples are ye.

2. They ſee not the end of all Ordinances in the Apoſtaſie. The Prophet told the Church of *Iſrael*, *An end is come, the end is come, it watcheth for thee, behold 'tis come*, Ezek. 7. 7. The Apoſtle told the Primitive Churches, *The end of all things is at hand; therefore be ſober and watch unto prayer*, 2 Per. 4. 7. 'twas not the end of the world, but the end of all publick worſhips in ſpirit and truth ceased, when the ſpirit of *Antichriſt* was ſet up in the Church, and worſhipped as God. Common prayers and mixt communions, was counted once by choiſeſt Saints to be the worſhip of God: ſo was ſinging of *Pſalms* and baptizing of Infants, and a bleſſing after Sermon; all other Ordinances will at laſt be diſcovered to end in the Apoſtaſie, when the Apoſtaſie ſhall more appear in the Paſtors.

3. They ſee not the coming of *Chriſt*, and *Chriſt come already into his Temple*; the Churches tremble at it, yet the Paſtors are ſilent, becauſe they do not ſee the day: *their right eye is darkened*, that they cannot diſcern between day and night; not knowing that the day of the Lord to ſome is *darkneſs and not light*: to others, the day of God is *neither day nor night*; in this conſuſion, in theſe clouds the Lord comes, but Paſtor know it not *Zach.* 11. 11. and 14. 7.

4. They ſee not *Chriſt in us the hope of glory* Col. 1. 27.

5. Nor the *glory to be revealed in us* Rom. 8. 18, 21.

6. Nor the *glorious reſurrection of the Saints, the redemption of the body in this life*; the riſing of the body of the Church out of *Babylon*, the Paſtors ſee not, becauſe *their right eye is utterly darkned*, Ezek. 37. 11, 12. Phil. 3. 11.

I could (with God) give them ſome light in theſe things; but I ſhall leave them in the dark (who have left the flock) till the Lord ſhall further enlighten them and me.

If I ſhould proteſs my ſelf *Paſtor of a Church*, how could I leave *Cardiff* without danger of a curſe; but though I am neither *Paſtor nor Prophet*, yet I can foretel the certain deſtruction of that man, who like *Dionrephes* loveth to have the preſeeminence, profeſſeth himſelf Paſtor, and in pure Church-fellowſhip, yet leaveth the flock, not by the ſpirits conviction or ſpiritual call; but by a carnal, covetous, and cunning deſign to greatneſs, and compliance with worldly glory.

Theſe were not the things that I then preached, but do now publiſh for the Paſtors ſake, that they may repent and return to God from their empty forms and fleſhly Church-fellowſhip, into that ſpi-

rit or *spiritual communion*, where we can never leave the flock. The flock I look upon, not as any particular *Congregation*, but the *Church of the first born written in heaven*, whom I am waiting to see and enjoy on earth; even to the spirits of just men made perfect; that is, all the Saints in the spirit, who are with Christ perfectly one and living in God, I would not leave, nor be lacking to. O how I long to see and serve all the Saints, that their souls may prosper; in this sense I desire to be a Pastor, that is, to be my brothers keeper. Cain would not be so, but *Abel was a keeper of sheep*: so is every Saint to another, and to all the flock: his hearty affections, earnest desires, and delightful remembrance, is of the little flock, of the Lambs, of the least Saints, whom the Lord loves most.

To this most I applied my self, with many other words to the people of *Newport*; the *Idol-pastor* was made forth to them as the *Idle professor*, who is not his brothers keeper.

The second part of the Pastors plague, was, his arm clean dried up; that is, his spiritual strength quite wasted, that he has no power;

First, To resist his own iniquity, or bosome sin.

Secondly, Nor to keep himself unspotted, from this present evil world. I say the present evil, which is the good things of this life, wherewith the strongest Christians and Ministers are this day conquered: the glory of the world, was the last and greatest of Christs temptations: this also being the hour of temptation that shall try all them that dwell on the earth, or on any thing below God.

Thirdly, To do to every one as we would that men should do unto us.

This is the sum of All Religion, that is truly Christian and noble; 'tis the substance of the *Law and the Prophets*, of Christ and the Apostles writings, *Matt. 7. 12. Rom. 13. 10.* This one word will try our spiritual strength, and shew the weakness of Pastors, and of all the people of God.

*The Wretched People : Or, The
People of God, turn'd wicked Men.
Declared, in part, at Cardiffe in
Glamorgan-shire.*

Manifesting the great Apostasie or falling away, foretold
by Christ, his Apostles, and Prophets, *Mich. 7. 1, 2.*
Matth. 24. 12. 2 Theff. 2. 3, 10, 11.

By WILLIAM ERBERRY.

Among many people are found wicked men : they lay wait as he that setteth snares, they set a trap, they catch men. As a cage is full of birds: so are their houses full of deceit, therefore they are become great and waxen rich.

They are waxen fat they shine, yea they overpass the deeds of the wicked; they judg not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judg, Jer. 5. 26, 27, 28.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness in her, and in her daughters; neither did she strengthen the hands of the poor and needy, Ezek. 16. 49, 50.

*To the scattered Saints at Cardiffe, and in the Countrey
thereabout.*

Beloved,

I Was first your Preacher, then your Pastor; and this last, not out of light in my self, but in love to the Saints of *Lanvagh*, who being then gathered into a new modelled Church, never left me, till I and mine came into the same form with them: so we walked, they in the light, because I believe that led them into fellowship; but I in darkness, because contrary to my own light, in love only (as I said) I followed them, because I would not offend; but see the judgment of God lesse love and more offences fell out between us after we came into a brotherhood, or combination of Churches, then when we were at first a company of scattered Saints. Well, gathered Churches we must be, and so we were, till the sword scattered

scattered us all into *England*; there they of *Llanvagh* continued with their Pastor, &c. Teacher, and Ruling Elder. Since their return to *Wales*, First, their Ruling Elder was removed, then their Teacher was cast out, and now the Pastor has left the flock, which is now scattered as well as we in *Cardiff*. 'Tis not our misery, but a way to a greater mercy I trust; for he that scattered *Israel* will gather him, and keep him as a Shepherd doth his flock, *Jer.* 31. 10.

Our first scattering was by coming into gathered Churches; by looking on forms, we lost the Spirit and power of godliness. Here we are scattered again, lets gods inets appearing, than was in us before. Well, God will yet gather us again, gather us up to himself, to the Spirit of Jesus, which appearing in us with power and glory, will manifest to the world who our Pastor is, even he who keeps us as a Shepherd doth his flock.

Let no man therefore nor Minister pretend he is Shepherd or Pastor: for my part, I am no more then my brothers keeper, whom because I would not lose, I have now lost my self with man, yea with the people of God, but I shall be found again, when quite lost: as yet I am saving my self a little, but I must be wholly lost; that's undone and dead to all but God, in whom (I hope) his people will find me alive at last.

Your Brother and

Servant in the Lord,

WILL. ERBERY.

An Animadversion.

THough I make the present Churches and people of God parallel to the Apostate Church of *Israel*; yet let not seem strange to any, since the state of the Saints this day lyes under the Apostatic. The whoredoms of *Israel* and *Judah*, were but types of the great whore, whose fornications are now in the gathered Churches, whose false worships, with the filthy walkings of scattered Saints, declare our sins to be the same with theirs of old, which carried them into Captivity, this also typifying our spiritual bondage.

The besieging of *Jerusalem*, the taking of the City, the burning of the Temple, is fulfilled in Spirit to the Churches whose Ordinances as the Vessels of the Temple are carried into *Babylon*. What if the holy vessels likewise prove to be the holiness and

righteousness of Saints? their gifts and graces? What if these be gone to captivity also? let the Lord judge if the Churches and people of God be not as the children of *Israel*, that's the Jews, to be called out of their captivity.

The Wretched People, Or, The People of God turn'd wicked Men.

Jer. 9. 2. O that I had in the wilderness a lodging place of way-faring men! that I might leave my people and go from them; for they be all adulterers, an Assembly of treacherous men.

THE last time of my being in this Countrey, I was carried forth to speak of *New Jerusalem*, that's the *third dispensation*, or glorious discovery of God in men, when God himself shall dwell gloriously in the midst of his people, *Zech. 2. 10. Rev. 21. 2, 3.*

This glorious estate of men in God, and God in them, was foretold by the Prophets, and typified by the children of *Israel*, being first captive in *Babylon*, which being destroyed, and they delivered from their bondage, were called forth to liberty, and build *Jerusalem* anew. Therefore the new *Jerusalem* is also after *Babylons* fall, *Rev. 18.* and the Judgements of God on her, *Rev. 19.* the first resurrection and reign of Christ with the Saints, *Rev. 20.* being the same with the *New Jerusalem*, ver. 9. which is more fully described in her glory, *Rev. 21. & 22. chapters.*

But that method which God took in bringing forth his people of old from *Babylon*, the same he takes with his people now, in these three things.

First, Their exceeding sin and wickedness appeared before, *2 Chron. 36. 16. They mocked the Messengers of God, despised his words, and misused his Prophets, till the wrath of the Lord arose against his people, till there was no remedy.*

Secondly, Their exceeding bondage and captivity followed, *2 Chron. 36. 17, 18, 19.* pray read it.

Thirdly, Their glorious deliverance and liberty to build *Jerusalem*, in the next book, *Ezra 1. 2, 3, &c.*

Thus 'twill be in these last daies before the *New Jerusalem* come down,

down; Almost all the people of God will fall to open wickedness, being partakers of *Babylons* sins. They shall then suffer without and within a sore captivity, even all *Babylons* plagues, dearth, mourning famine, and fire, Rev. 18. 4. 8.

But 3. *The dead shall live*, and the dry bones be raised at last, as I shall shew (with God) another time, *the glorious liberty of the Sons of God, the redemption of the body*, &c.

We are now in the first part, where the people of God appear so wicked, the Prophet doth wish he were far enough from them: *Oh that I were in the wilderness, that I might go away from my people; for they be all adulterers, an Assembly of treacherous men.*

The word is plain, *Almost all the people of God turned wicked men*; the Prophet says, *All, I say, almost all*, for the Prophet is excepted, and a small remnant who are signs and wonders in *Israel*, even in the Church *Isa.* 8. 18. yea, men wondrous at, or, as the Geneva reads, *monstrous men*; so the people of God in general account them, *Zach.* 3. 8.

There is nothing clearer in all the Prophets than this, *Isa.* 1. 2. *Hear O heaven, and hearken O earth, for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.* 'Tis not *Baby's*. nor children of a day old, but old Christians bred and fed by the Lord for many years, nourished and brought up, as 'twere to years of discretion; yet now they Rebel against God and men, against their own knowledge, conscience covenants, protestations, promises, remonstrances, &c. but now they are grown so sottish, and brutish they know no more than a beast, nor consider so much as the dullest headed creature, the Ox or the Ass: *my people do not know, my people do not consider*, Ver e 2. *Ah sinful Nation, a people laden with iniquity* &c. ver. 3. not only those in lowest office but the highest Officer of them all, the Crown of his people have no soundness, no sincerity, no simplicity and singleness of heart, but putrified: so their sins have been secret and hid, but now break forth into open rottenness and running wickedness, not only in their hearts, but their hands are bloody, that's oppression, cruelty, injustice, and unmercifulness to the poor Nation: and though they think to cover it with abundance of ordinances, and with many prayers, v. 11, to 16. yet blood appears in their hands, yea their fingers are full of bloods, so the Hebrew reads *bloods*, that's, manifold oppressions, *oppress mens states, oppress mens spirits*, yea, *oppress the poor, the fatherless and widow*, whom they regard not; therefore God calls them his enemies, murderers, rebellious Princes, companions of thieves, loving gifts, and following rewards, ver. 20, to 24. Ah, I will ease me of my adversaries, &c.

Hear

Hear the word of the Lord ye Princes of Sodom; give ear to the law of our God ye people of Gomorrah, ver. 10. Here the people of God, with their Princes and Rulers or ruling Elders, are called in plain terms Sodomites, the worst of the wicked; and people of Gomorrah, most grosse sinners; all of them are so almost, excepting a very few: *Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah,* to ver. 9.

That is, the remnant shall return, even the remnant of Jacob to the mighty God; for though thy people be as the sand of the Sea, yet a remnant of them shall return, *Isa.* 10, 22.

A very small remnant indeed, yet scarce these are to be found, scarce the gleanings of the vintage, *Mich.* 7. 1. for the good man is perished out of the earth, and there is none upright among them; they all lie in wait for blood, they hunt every man his neighbour with a net, ver. 2. A good man is more then a righteous or godly man, who is good to himself, to save himself; but a good man is for all men, good to the evil, as God is, and the Saviour of all men, as Christ was, who can dye for the brethren, yea for his enemies, and for whom others would even dare to die, *Rom.* 5. 7, 8. *Luke* 6. 35. compared 1 *John* 3. 16.

But not a good man nor upright is to be found; for that they may do evil with both hands earnestly (Oh they do evil lustily, with all their strength and might) the Prince asketh, and the Judge asketh for a reward, and the great man he uttereth his mischievous desire; so they wrap it up, *Mich.* 7. 3. Mark, they wrap it up. *The best of them is as a briar, the most upright is sharper then a thorn-hedg,* ver. 4. Ther's no meddling with these men, nor touching of them without a Gantlet, or Buck-leather Glove. *The day of thy watchmen, and thy visitation cometh, now shall be their perplexity;* that is, a plague upon them, and a perplexing care is come on all the Princes or Watchmen of the people.

These two Prophets are the two Witnesses, that's a sufficient testimony to prove the Truth, and 'tis tormenting too, as theirs was, *Rev.* 11. 10

But these Prophets *Isaiah* and *Micah*, prophesied to the people of God before or in the captivity as all the other Prophets did, excepting the three last, *Haggai* *Zachary*, and *Malachi*, who write of the Lords house, and building the New *Jerusalem*: But of this, another time.

Only 'tis clear, that as the Church of *Israel* under their Apostasie & wickedness before their captivity, was a type of the Christian Churches under Antichrist's iniquity: so the whoredoms of *Israel* did typifie

typifie the *great whore*, that's the wickedness of the latter Churches in their worships and waies.

And as the spirit of Antichrist and the flesh of the Whore has been most discovered and made bare in these daies, and begun to be burnt up in this Nation, above all the Nations of Christendom : so the wickedness of the people of God, will first appear here to all the world.

First, Because they are now set in power : before, the Parliament was a blank or a blind, that men could not see the designs of seeming Saints ; but now having all power in their own hands, the people of God are purposely set on high, that every man may see their shame, if they sin, or prove oppressors, as former powers have been.

Secondly, As the children of *Israel* were the people of God, & the only people of God in the world, yet were found to be wicked men ; yea worse then their fore-fathers, as bad as *Sodom* and *Gomorrah*, before their captivity and deliverance from thence : so that deliverance & glorious liberty of the sons of God, which good men look for, must have a foregoing iniquity captivity, and bondage within & without ; not only mens spirits, but their states shall be under sore oppression ; let the people of God therefore look to themselves, that they prove not the greatest oppressors, and the most wicked men that ever were, that's, gross hypocrites ; for whom alone hell is appointed as their peculiar portion ; for other sinners are said to *have their portion with hypocrites, where is weeping and gnashing of teeth*, Mat. 24. 51.

Laying then aside those four things that an hypocrite may attain unto, I shall deal plainly with all the people of God, who know already, 1. That a man may be a great Professor. 2. Perform all good duties. 3. Betree from all gross sins. 4. Have all those common graces of the Spirit, yet be a gross hypocrite ; that's, a wicked man, and the worst of all men, yea more wretched.

'Tis no new dostrinetous in *Wales*, who have heard it a hundred times of old at *Cardiff*, and *Llanvagh*es ; but because your English men may hear it too, 'tis proved in *Judas*, who was a great Professor, an Apostle, a Disciple of Christ, yet a devil. Secondly, that he performed all good dutie, 's plainer yet ; and in those also who cryed, *Lord, Lord have we not in thy name cast out devils, and done wonderful works* ? Mark, here's power with their profession. *I profess* (saith Christ) *I never knew you* : Christ professeth as well as they, he professeth he never knew them, *Depart from me ye workers of iniquity*. Mar. 7. 23. One asked me after this, What Sir, must we do nothing ? neither pray, nor hear the word preached ? &c. doth not God say, *Up and be doing* ? True, said I ; but all this is not the doing, 'tis but the means to shew us what we are to do, or seek strength to do what

what we know; but the doing is another thing, 'tis to deny our selves; to do good to all, to think no evil, not to seek our own, to give to every one that asketh, to lend, looking for nothing again, &c. If ye know these things, blessed are ye if ye do them. This is it to do, which an hypocrite cannot do, though he preach and pray; *up and be doing*, saith God, rise up from your prayers; and be perfect, as your heavenly Father is perfect. Be ye followers of God as dear children, and walk in love; God is love, he is no religious God, but a righteous God, follow him; God is good to all men follow him; God doth not fast and pray, &c. men must follow him in action, and good works of Mercy and Justice. *I spake not to your Fathers concerning sacrifice and burnt offerings, but this thing commanded I them, Obey my voice, and walk in all my waies*; &c. Jer. 7. 21, 22. Why, Did not God command sacrifices from the beginning? did not *Abel* offer, yea the sacrifices of righteousness also? righteous *Abel* was the first, and last that shall be slain, because his works are righteous; but forms of Religion are far from suffering, Mat. 23, 35. 1 Job. 3. 12.

Will the Lord be pleased with thousands of Rams? (that's Legal-Ordinances) or ten thousand Rivers of oyl? (that's Gospel-Ordinances, yea gifts of the Spirit) he hath shewed thee O man what is good: and what doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God; this is the doing, to do justice; and not only to shew mercy, but to love it, even mercy to all men, mercy to the Nation.

A hypocrite will part with any thing saving his beloved sin; the sin of his body, rather than with the sin of his soul, speak a thousand prayers and ten thousand good words, rather then do one good work for the Nation. Nay one act of love indeed he cannot do, for he may speak with the tongue of men and Angels, and give all his goods to feed the poor, yet have no love; he bestows goods or mony for a time, not his Lands, as primitive Saints sold that away too, to feed the poor, or make a publick stock for the needy, 1 Cor. 13. 3. Acts 2. 45. Acts 4. 32. you may see how far an hypocrite may go, perform all good duties, yet do no good at all, nor an act of common love.

Thirdly, He may be free from all grosse sins, as the Pharisees were; Yea (as Paul before he was converted) walk according to the Law blameless, yet be secretly a blasphemer of the Spirit of Christ in the Saints, and injurious to men. Mark, what a godly man Judas was in outward appearance; when Christ came to question his Disciples, and tell them that one of them should betray him, they all suspected themselves rather then Judas; therefore every one of them cried, *Is it I, Master?* Yes, when Christ particularized, and pointed at Ju-
da

as by dipping his finger in the dish with him, and bidding *Judas do, what he would do, quickly*, the simple-hearted Disciples thought no evil at all of *Judas*, only supposed that he was commanded to buy meat, or to give something quickly to the poor, Joh. 13. 29. Ah sincere, simple, single hearted Saints ! What a sweet spirit have they to suspect no evil of any but of themselves ! A hypocrite is jealous of every body, but of himself : he sees his own good, but not the evil in himself, and other mens evils, but not the good in them.

Fourthly, A hypocrite may have the common graces of the Spirit, as knowledge ; yea by the knowledge of our Lord and Saviour Jesus Christ escape the pollutions of the world, yet be a wicked man, and worse, even a dogg or a hogg, 2 Pet. 2. 20, 21, 22.

Again, As his knowledge may be effectual at first : so an hypocrite may have a powerful faith for a time, Luke 8. 13. *Even to cast out devils and do wonderful works, yea, obtain great victories by faith and prayer* : as not only hypocrites but heathens have done. *Romulus* himself, when his soldiers were routed and running away from the *Sabines*, when he could by no means turn back his men, neither by intreats nor threats, he calls upon *Jupiter* to stay them, and presently the flying souldiers took heart and rallied, for which cause *Romulus* called that god, *Jupiter Stator*.

Thus the Great Turk got a mighty victory over the Christians, by praying to Christ for vengeance on the treacherous Emperour, who brake his promise. Truly, an hypocrite may do much by believing and humbling himself as *Ahab* did. Besides, he may be, in a sense, sanctified by faith in Christs blood, Heb. 10. 27. he may be, not only enlightened, but taste of the heavenly gift, and be made partaker of the holy spirit ; yea, taste the good word of God, and the powers of the world to come. (even the joys of Heaven beforehand) Heb. 6. 4, 5. Besides, he may seek God daily, and delight to know his ways. as one that did righteousness. and forsaketh not the ordinance of his God, but asketh of him the ordinances of justice, and delights in approaching to God ; yet this man may be but an hypocrite and unite with the fist of violence, by not loosing the bands of wickedness, or undoing the heavy burden, (or bundles of the yolk, as the Hebrew reads) nor let the oppressed go free, by breaking every yolk, Isa. 58. 2, 6.

So now take away these four things, and let the power of godliness only be held forth, then will I prove that almost all the people of God are turn'd to be wicked men. And that in two things. First, They are all Adulterers. Secondly, An assembly of treacherous men.

But adultery here is not meant that of the flesh, for I'll never believe, that the whole *Church of Israel did lye with other mens wives*; but the whoredoms of *Israel* was another thing, 'twas something in the spirit: as the Prophet and as the Apostle phraisseth; ye adulterers and adulteresses, know ye not that the love of the world is enmity to God? The love of the world then is adultery and whoredom, yea 'tis idolatry, as covetousness is twice so called by the Apostle, *Eph. 5. 5. Col. 3. 5.*

So then though it be true, that whoremongers and adulterers God will judge; yet 'tis as true, that this is meant of those adulterers and whoremongers among the people of God; for as the Apostles Epistles were only to the Churches: so what have I to do, saith he, to judge them that are without? *1 Cor. 5. 12.* There was adultery enough in the Church, uncleanness, fornication, and lasciviousness not repented of, *2 Cor. 12. 21.*

This our Divines never observing, think to preach the Gospel out of the Epistles; and what the Apostles did apply only to the Churches, that do they pronounce to the world: not but that *God will judge the world in righteousness, and every thing that is against my Gospel*, saith Paul. Yet as our Preachers know not the mystery of the Gospel: so neither do they plainly declare the sins and fleshly adulteries of the people of God, nor shew the spiritual adulteries of their Princes.

These adulterers then and Assembly of treacherous men, are the Churches of Christ, so called this day; who profess to be the Spouse of Christ, yet are the great Whore; and their Assemblies which they call companies of believers and faithful men, will prove to be false, and treacherous fellows.

How is the faithful City become an harlot? righteousness lodged in her, but now murderers: that's treacherous men, or companions of thieves *Ila. 1. 21, 23.*

If God would, I could wish this were not true in the Letter of the people of God, whose practises appear to God and men. But I am sure 'tis so in the Spirit, they are all adulterers indeed to God; then an Assembly of treacherous persons, that relates to men; as the sum of the Decalogue is in our love to God and men, distinguished in two Tables, which being first broken by *Moses* himself who gave the Law; and these Tables made anew by God again, shews that God will yet write the Law in the hearts of his again, though now it be blotted out and broken in them all.

This is another mistake of Ministers, who apply all that of *Jer. 31.*

33. *Ezek. 36. 25, 26.* to the people of God in their first conversion, whereas there is a second conversion of the people of God from their Apostasie and spiritual captivity, who being now dead in trespasses and sins, as well as dead in their services, and divided in their societies, declare themselves to be the dry bones and sticks in *Babylon*: whose raising and returning to God again, is that especially which all the aforesaid Prophets point at, as will appear by reading and comparing them with *Ezek. 37. vers. 12.* *These bones are the whole house of Israel: behold O my people, I will open your graves; that's all the people of God are dead and buried in earth, in earthly-mindedness and manifold sins. And I will take the children of Israel from among the heathen, whither they be gone, ver. 21.* that is, in their walkings they are as the heathen, and the holy people become wicked persons; therefore, saith God, *I will gather them on every side, (not into a Church, but into my self) and I will make them one Nation, verse 22.* for now they are two, a divided people, and defiled also, *verse 23. But I will cleanse them from their detestable things, even from all their uncleanness,* as the Prophet said before, *Ezekiel 36. 25.*

Therefore the people of God may be a company of unclean filthy people, yea, detestable, and deceitful persons. For 'tis not to the prophane world, but to the people of God who are to be converted again, are these promises made, as *Jeremiah 31. 21, 22*, and throughout.

That the people of God this day are so profane, and filthy adulterers, is proved by this, That they are departed from God, and depend on man more than ever.

The last part of their spiritual whoredom I shewed formerly in my publick speakings and sufferings, to the Independent Churches, who call themselves so; but they are not Independent indeed, but depend on man more than Prelats, and Presbyters on King and Parliament: therefore I called these pure fine Churches *the well-favoured harlot*, *Nahum 3. 4.* for the Presbyter and Prelarick Churches were old rotten Whores, joyning with the whole Nation; but these Churches close only with Saints by calling, whom yet I am now proving to be a *company of adulterers, an Assembly of treacherous men.*

That is, in departing from God, as I said: I will not enlarge, let their consciences speak, if they are not more departed from God and from that power of godliness which formerly appeared in them, and from that dependence on God alone, when all men and Magistrates were against them.

I know there's no dealing with them now, as they are with men, for they have a *mighty power* for them; but i'll make bold to take them aside before God, and there let them tell me if they are not departed from him.

Lo they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee, Psa. 73.37. Mark, they are destroyed already, all their spiritual life, their spiritual-mindedness, their spiritual desires and delights, 'tis all destroyed. Come, let them tell me, can they say the truth, and speak now truly before God, *Who have I in Heaven but thee? and there is none upon earth I desire besides thee,* ver. 23. What, no man on earth? no earthly means? no maintenance? no place, no preferment? What, nothing but God do you desire on earth? and none but God in Heaven? do you not look for glory there, and joy here? something besides God? not God alone, who is indeed the *glory in the midst of his people*: yea, their heaven too, which they shall also know in themselves, when they are taken up from the earth, *Zach. 2. 5.* But can ye say so indeed with David? *My flesh and my heart faileth, but God is the strength of my heart, and portion for ever,* ver. 26. What, is your desire so to do, and your delight so in him, that if he withdraw his face from you, you die, your flesh and heart fails? Is your soul and body also intenable of it? but are you acquainted with the face of God, with his secret with-drawings, and your spiritual disersions? Oh! God is a stranger to you, and you are strange from his bosome; you have another beloved now besides himself, some corruption or creature you cleave to, the Lord knows. *But God is the strength of my heart,* (Hebr. *or rock of my heart*) *and portion for ever.*

Again, Your adultery or departure from God appears in your withdrawings from Christ, who was the head and husband of the Church; but now the Church, like the Beast, has seven heads; and like the Whore is gone from her husband. *I have espoused you to one husband,* saith Paul, *that I may present you a chaste virgin to Christ*: that is, that you may know no man after the flesh, nor yet Christ after the flesh. 'Tis too long to shew the manifold whoredoms of the Church and people of God, in doctrine, and worship. On'y in their walkings with men; How far do they go from Christ? Who gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word; 'tis not Water-baptism, but the Spirits in being, neither is it the word without, but that within which is nigh thee, *in thy mouth and heart; a word behind thee,* saying, *This is the way, walk in it, when ye turn to the right hand or to the left;* that is, the teachings of God in us, and his secret leading
our

2 Cor. 11. 2

Rom. 10. 8.

Isa. 30. 21.

our spirits; and every step in our outward employments or callings.

Therefore *he gave himself, that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish*, Eph. 5. 26, 27.

A glorious Church is only look'd for in Heaven, or it may be in holy Ordinances and honour on earth: but to be without spot or wrinkle, or any such thing; is scarce thought of, or to be attainable in this life; true in this life the Churches live in.

But our life is hid with Christ in God, as Christ's life was in the Father, and our life in Christ, and Christ in us; not only our spiritual life, but the *life that I live in the flesh, I live by the faith of the Son of God*, &c. Gal. 2. 20. Col. 3. 3. Joh. 14. 29.

I will not say, What Minister, but what Christian man lives by faith this day? he cannot live without a living or a hundred a year, and we cannot live, no more then the souldiers, without constant pay or a settled place. Oh how many a one fears to come to his calling again? and who abides in his calling with God? who makes use of earthly things in a heavenly manner? who useth the world as not using it? who buys as not possessing it? where's the Spirit of Christ appearing in any Christian this day? where's that self-denying and dying to the world? where's that sincerity, simplicity, and singleness of heart? where's the mouth without guile? who lifts up pure hands? where's the spiritual-minded and merciful man? where's the meekness, the lowliness and love of Christ Jesus? that goodness, that kindness, those bowels of compassion to mankind? who hears the groans of the oppressed, the cry of the poor? If the people of God in power had the Spirit of Jesus in them, they would find a thousand wayes to ease the people, though they shoud part with half of their pay, or publick salaries.

I say the Spirit of Jesus is in the people of God, but it appears not, if they be turned wicked men, as *Peter himself, savouring the things of men, not of God, is rearm'd a devil or Satan*, that's worse then a wicked man, Mat. 16. 23. Yet may a Church of Saints be a Synagogue of Satan, not only in saying they are Jews and are not, but do lye, that's like the devil; but in doing the works of the devil, that's to deceive and destroy, they are called by the Prophet an assembly of treacherous men, *Rey. 2. 9, 13.*

I will not be much on this, because all men will shortly see more then I say; why, almost all the people of God live on deceit or destruction.

I will not speak of those who have *hasted to be rich, and therefore*
by

by God's account cannot be innocent; nor yet those who raise themselves in other mens ruins; who grow rich in the Nations poverty; whose places are supported by the peoples oppression; whose pay, salaries, yea their very subsistence is upon the sighs of the poor and needy. I will not go to mens shops, nor follow the people of God in their dealing; Pray what difference between these and the men of the world in trade, in buying and selling? Oh God, that thou wouldst once speak thy self in the spirits of thy people, and shew all their unrighteousnesses! Oh that thou wouldst roar out of Zion, &c. Joel 3. 16. Well, read the rest, Jer. 9. 2, to ver. 10. and the two last of that Chapter. *I will punish the circumcised with the uncircumcised, &c. all these Nations are uncircumcised, and all the house of Israel are uncircumcised in heart. Mark, 'tis all the house of Israel, that's almost all the people of God are turne wicked men.*

How this comes to pass, is expressed, Isa. 62. 17. *O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy servants sake; there's no returning to God, till God return to us.*

But what's the reason that God should deal thus with his people, as he doth with the wicked, to give them up to a reprobate mind? *To do those things which are not convenient? being filled with all unrighteousness, &c. there is three and twenty sins together, Rom. 1. 28.*

There's seventeen signs more of a professor having a form of godliness, but denying the power thereof; 2 Tim. 3. 2. The first and the last are very like to be found in all the people of God lovers of their own selves, and lovers of pleasures more then lovers of God.

But the question is not yet answered, Why should God thus harden his people; and profane the Princes of the Sanctuary, or, as the Hebr. reads it, profane thy holy Princes? 'tis the Prophets own phrase, Isa. 43. 28. First, that we should not depend on man any more, be they never so godly as they say: the people of God their Princes and Governours, may be so forsaken of God, as to be just like the heathen, Isa. 2. 6. *Their Land is full of silver and gold, there is no end of their treasures, their Land is full of horses, there is no end of their chariots, or coaches, ver. 3. that is, they are carried like Courtiers. Their land is also full of Idols (as 'twas with the old Clergy) they worship the works of their own hands, that which their own fingers have made, ver. 8. that is, their form of government, (for so the Clergy did) and the mean man boweth down unto it, and the great man humbleth himself; therefore forgive them not, ver. 9. that is,*

be sure to pay them Lord, and to plague them as thou didst former powers, that is, all proud persons, and the haughty ones, yea, every one that is lifted up, every high Tower, and all the ships of *Tarshish*, &c. the Prophet means here only the people of God, who were lifted up in their heights, proud of their power; yea pleasing themselves in their pictures; as 'tis expressed, *ver.* 16.

Pleasant pictures, I said once, were a mans fine notions, and strange opinions, & so 'tis any new thing that a man is pleased with, of his own making especially; Well, the day of the Lord is upon all, 'tis upon all already, 'tis upon all men, and things; 'tis upon good and bad, 'tis also upon the best. Why so, I pray? that the Lord alone may be exalted, and that we might cease from man, whose breath is in his nostrils, for wherein is he to be accounted? *verse* 22.

The second reason is, That God may bring forth his glory before all men, or that glory may be exalted above grace, the glory of God above the grace of the best men. This is a strange and secret thing, a thing that I never spake of before, nor knew till now. 'Tis written *Isa.* 40. 5. The glory of the Lord shall be revealed, and all flesh shall see it together; that's, all men at once shall see the glory of God. Why so? for the mouth of the Lord hath spoken it; that is, God will do what he sayes, that's more then good men will do; but God alone can do what he speaks, even bring forth his glory before all men, that all may see it: how so? how will this be brought to pass? The voice said, Cry; and he said, What shall I cry? All flesh is grasse, and the goodliness thereof as the flower of the field. The grasse withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is as grasse, *ver.* 6, 7. that's the people of God; for to those the Prophet speaks, Surely the people is as grasse. All flesh, and the goodliness of flesh also, that is, mens natural abilities, and mens spiritual excellency, this is the goodliness of flesh, and flesh is mans natural abilities, these are as grasse. Grasse (as I said before) stands up all the year, but the flower of the field fades and falls in a moneth: mens natural abilities may abide long and encrease, but their spiritual excellencies quickly wither, as we may see by experience in the people of God: their natural gifts in government, in Civil and Martial exploits, are much improved above former Statesmen, or Souldiers; but as for spiritual graces, how soon have they withered in the wisest? good men in Parliament, when come to power, how weak were they? Where was the self-denying Ordinance kept? How were not self-interests followed more then common good?

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What's become of publick spirits? the freedom of the Nation who speaks of? yea, I could name godly men in the old and new modelled Army fallen from their first love, their lowliness of mind, meekness, mercy, tender-heartedness; their tears are all dried up, as withered grais, and as the flower of the field which fades in a month. The flower is a finer thing then common grasse, but falls sooner. How are mens spiritual excellencies faine? How do the graces of Gods people fade so soon? there are many reasons for it. First, Grace is a free thing. Secondly, Nature is a strange soil for Grace to grow in. Thirdly, Its no habit. (as some simple Divines call the habit of faith, &c.) No 'tis not *ἔξω*, as the Philosophers called their moral gifts, habits encreased by dispositions, and so not quickly lost; but grace is *ἑνός*, or *ἑνότητα*; a free gift is taken away when the donor pleaseth: 'tis inspired, not studied out, nor got by striving, nor kept by strength: 'tis light in the air, that is suddenly darkened when the Sun is Eclipsed, or set; or as the light of a Star, that vanisheth away when the Sun riseth: that is, when *glory is revealed, grace appears not*, though it may be there. Fourthly, The Spirit is a delicate tender thing, soon grieved; and, grieved, 'twill depart or withdraw, by *bitterness, wrath, anger, or any unkind dealings of the people of God*, Eph. 4. 30, 31, 32. Lastly, *The Spirit of the Lord blows upon it*, upon persons and things, upon the people of God, as well as upon the people of the world; upon their gifts, and upon their graces too; for this is but the *goodliness*: the flower of the field (as I said) is a fine thing to behold; blow upon it, when 'tis fully ripe, and it falls immediatly.

Indeed the graces of Gods people in Gospel-times, were 'more growing and of a longer continuance: but now since the Apostasie, since the glory of the Lord begins to be revealed, (even a higher glory then was risen in that Gospel-dispensation) 'tis the design of God to staine the pride of all glory, yea of graces too, that men are proud of; that pure glory may appear.

A third reason why the graces of Gods people are soon withering, is, because God has a people to call, in their room: *The people of God turn wicked men, that wicked men may turn to be the people of God*. I said. Behold me, behold, to a people not called by my name, and the people of God are cast off Isa. 65. 1, 2. who say to the world *Stand apart by thy self, come not near me I am holier then thou*; there are a *smoke* in my nose: God will blow upon them, yea snuff them out of his nostrills. ver. 5. Every prophesie and promise in the Prophets has a double performance; in the first coming of Christ, and at his second

cond in Spirit, for the Spirit, and the Bride say, Come; that promise that God would be in Covenant with his people, and be their God, was truly fulfilled to his people under the Law, 'twill be again performed in the new Jerusalem, Rev. 21. 3. That promise of Christ's coming, of the giving his Spirit, of those living waters to be poured forth, was a Prophecy for Gospel-times, 'twill be performed again in the new Jerusalem; Christ will come, the Spirit, and the waters of life will flow forth more freely, and more fully then ever before, Rev. 22. 1, 2, 17. For as it was at Christ's first coming, so will it be at his second: the fleshly presence of Christ was not his first coming, for he came then to save the lost sheep of the house of Israel; he was a Minister of the Circumcision, did eat the Pascheover, and partook of all Legal Ordinances with the Jewish Church, which was to end at the coming of Christ; but when he came in Spirit and Truth, (that's his first coming) then all the light of Sun and Moon, the light of the Law was darkened, all Legal Ordinances ended, and the whole Church of the Jews cast off, I say the Church in general (for God did not cast off his people, that peculiar remnant of his among them.)

So then as at Christ's first coming in Spirit, the Nation of the Jews the only people of God were cast off, and sinners of the Gentiles taken in: so 'twill be at Christ's second coming in Spirit, the people of God then in being, will be cast out as sinners, and wicked Men, or men of the world, made the people of God: this is plainly proved, *Isa. 43. 19.* Rev. 21. 5. compared, John saw the Lord, sitting upon the throne, saying, *I make all things new*; What's the new thing? The Tabernacle of God is with men, and he will dwell with them, and they shall be his people, ver. 3. What people are these? God himself shall be then their God: not God in covenant only, as with his people under the Law, nor God in Christ only, as he was with those in Gospel-dispensation, but in this third dispensation called the new Jerusalem, God himself shall dwell in them, and with them, a people whom God hath formed for himself, as *Isaiah* expresseth in the fore-said Chapter, 43. 21. *This people have I formed my self, they shall shew forth my praise.* What people, I pray? the Beasts of the field shall honour me, the Dragons and the Owls, ver. 20. that's men like beasts, and the worst of men shall be made the people of God, even Dragons and Owls, night-birds, and children of darkness, and the most dreadful creatures, God will form to be his people in such a manner, and in such multitudes, as never was under Law or in Gospel-times; therefore, saith he, *Remember ye not the former things (under the Law) nor consider ye the things of old (in Gospel-times) for I*

will do a new thing, the like was never done under Legal or Gospel-dispensation, *Isa.* 43. 18.

But what will be come of the people of God? Why the remnant who are be-wildernessed, and in the desert, shall have drink, they shall have waters, and a way to lead them, *ver.* 19.

But as for *Jacob* and *Israel*, the Church in general, as they do not call upon God, *ver.* 22. though they make many prayers, because God in his glory or the glorious appearance of himself in men they look not after, nor wait for; so they are weary of God, that is, weary of waiting for him, and for that fulness of the Spirit, and floods of living waters promised.

Again, they are at no cost nor charge in all their Ordinances, *ver.* 23, 24. but make the Lord to serve them in their covetous practices, *ver.* 24. and though the Lord would meet them with mercy, to pardon and purge them, *ver.* 25. yet they and their Teachers (just like their forefathers) go on in forms of godliness without the power of it, without mercy, and justice, and goodness, *ver.* 27. Therefore, saith God, *I have prophaned the Princes of the Sanctuary, (or holy Princes) and have given Jacob to the curse, and Israel to reproaches,* *ver.* 28. that is, the whole Church and people of God in general, by their wickedness, fall under the reproach of men and curse of God.

For this cause do I conceive, that those whom *John* speaks of *Rev.* 21. 8. to be cast into the lake of fire, and to be without *Rev.* 22. 15. are those in the Church, who are said to transgress, and to be as carcases dead while they live, who in this life shall find and feel a hell upon earth, and shall be an abhorring to all flesh, *Isa.* 66. 24. which never dying worm and unquenchable fire, is therefore to be understood of a state of men in this life, or fleshly being: how else could they be an abhorring to all flesh?

Fourthly, There is one reason more why almost all the people of God shall turn to be wicked men. That that wicked, the man of sin, the son of perdition, and mystery of iniquity might be manifested, and made known in themselves; that is, in Saints by calling shall the Apostasie and falling away be first revealed to the full; there shall Antichrist be found at last; as in the Disciples of Christ appeared first, *Luke* 9. 55. and as the Mystery of iniquity did first begin to work in the Primitive purest Churches: so in the purest Churches the Mystery of iniquity and man of sin shall be last revealed, *2 Thess.* 2. 7, 8. for who are the Temple of God (where that Wicked sits) but the Saints, and the Churches of Saints?

We have lookt upon Antichrist once at *Rome*, but of late we have
seen

seen him in Reformed Churches ; not only in Popery, but in Prelacy and Presbytery has the man of sin appeared to the Saints. I'll speak no more of the Independent and baptized Churches, God may shew them the mystery of iniquity among themselves very shortly.

'Tis all the people of God and the Saints in general, I now mind; these shall find such an Apostacie and falling away in themselves, such a withering of all their gifts and graces that they shall not need to go far to find the man of sin, even that wicked or lawless thing, as 'tis called in the abstract, *ὁ ἀνομίος*.

But what's that Wicked, and man of sin in themselves? is it the plague of their heart? their natural corruption, the lusts of their flesh, the Law of their members, and body of death within them? this may be the son of perdition &c. in a sense.

But there's a more spiritual thing in it; 'tis a mystery of iniquity: what is it then? why 'tis the best thing of man, and in man for the number of the Beast is the number of a man, *Rev. 13. 18*. In a word, our spiritual gifts and graces lookt upon and lived in, (not looking for our life in God alone) is the man of sin, there's the Mystery.

For as any thing below God is called flesh: so the best thing in man is but the goodliness of flesh, that is, mans gifts and graces, for these are but of a fading and a perishing condition, therefore the son of perdition. Faith may fail, hope and our hearts faint, love grow cold, yea every grace die within us; all will confels it that after death it will be so, grace being swallowed up into glory. Faith into vision, hope into possession, and love into the Lord himself fully revealed in us. Now if this glory, that beatifical vision, and full possession of God, even the sight of his face, be in this life, as 'tis plain, *Rev. 22. 1, 2, 3, 4*. Why should it seem strange to say, that the man of sin is mans gifts and graces lived in and lookt upon? the first is as far from Christian belief, as the last: but both will be found a truth, when the Lord shall appear in the brightness of his coming to reveal it.

For as *Isaiah* then saw himself uns'ean, and all his righteousness appeared as filthy rags, *Isa. 6. Isa. 64. 6*. so the holiness and righteousness of man, the best mans gifts and graces shall appear to be no better, especially when by them a good man looks upon himself better then another; there's the man of sin, and son of perdition: for the glory of the Lord revealed in us, will destroy and defile all that unto us, when we shall come once to see the King, the Lord of Hosts, and the whole earth full of his glory.

That the gifts and graces of the people of God now under the Apostasie is the Myſtery of iniquity, and man offin appears by this, becauſe 'tis worſhipped as God, in the Temple of God this day,
2 Theſ. 2. 4. 1 Cor. 3. 17.

The Temple of God are ye, and ye the people of God are the men. I ſpeak of; your gifts and graces, you worſhip as God within you.

I will not ſpeak of your dependance on your faith, as Papiffs do on Good-works, though their good works do more glorifie God, and do more good to men, then your dead faith without works, which doth no good to men, nor to your ſelves: that faith which worketh by love, is good and profitable to your ſelves; but your good works are profitable to all men, and to the praiſe of God, but where that faith, or love, or good works are, among the people of God, is a queſtion.

This is clear, their gifts and graces they make a God: for ask them, how know they that God is in them? for this they grant, but not God in the wicked. Well, how know you then that God is in you? becauſe of our gifts and graces, ſay they, becauſe the light of grace is in us. Pray, what's the light of nature then? Is it not God in men too? What's that *light that enlighteneth every man that cometh into this world*? Is it not the true light? Is not this light God and Chriſt in us? is it not the word, and the word of God? read your Bible better, *Joh. 1.*

Again, Do not all men live, move, and have their being in God? and did not *Paul preſent every man in Chriſt*? Was not *Chriſt or God in them the light ſhining in darkneſs, though the darkneſs comprehended it not*? and yet the light is there, *John 1. 5, 9. Acts 17, 28. Col. 1. 28.*

Thirdly, The teachings of God in you, your ſpiritual knowledge, you confeſs to be God enlightning and teaching you; but whoſe that in the Plowman, and in the Threſher, that teacheth him to plow and ſow, and threſh in ſeaſon? is it not God in him that's his God, God in union with him? for 'tis God that doth inſtruct him to diſcretion, and doth teach him, *Iſa. 28. 24, 25, 26, 27, 28, 29* verſes, yea, the threſhers work, *This alſo cometh from the Lord, who is wonderful in counſel, and excellent in working.*

'Tis a certain Truth, that moſt Saints make their gifts and graces to be God in them; therefore when theſe wither in them, or they wanting in either they queſtion whether they be the people of God; and ſo godly people have been formerly in a ſpirit of bondage and fear, through the Teachings of men.

Again,

Again, When their gifts are great, and their graces appear; Oh how pert they are! how they please themselves and despise all others; yea, proud they are of their humility, and humble themselves to their own thoughts and designs, *Isa. 2. 9.*

Well, God will strip his people of all their Jewels and graces, because they have adorned their Idols with them, and made an Idol of God also; Therefore they shall appear as wicked men, though God will cleanse them at last, and convert them again, *Ezek. 36. 25.*

Let not these things seem strange unto you, O ye people of God because ye are now in *Babylon*, where ye partake of *Babylons* sins, and must of her plagues; that is, be made naked and bare, that all men may behold and see your shame, *Isaiah 3. 17. Isaiah 47. 3. Rev. 18. 4.*

Say not now, Our gifts and graces are pure things: Pure waters cast through a sinke, sinke and are unclean; so is all in you (but the Lord) till you come to the new *Jerusalem*; where there is a *pure river of life clear as crystal*: our best graces now are muddy, mixt with earth; our life has the face of death upon it, nothing but God is our life, our all, for *thou only art holy*, &c. Revelation 15: 4.

All the *holy vessels of the Temple were carried away into Babylon*, that's a type of all our spiritual gifts and graces covered with uncleannels and confusion.

This was also typified under the Law, not only in the iniquity of their holy things, but in cleansing the Leper; if the white scurff or scab were all over the Leper, and but a little live flesh appeared, though no bigger then a needles point, the man was pronounced unclean; but if the dry dead scurff did quite cover the flesh, and no live flesh could all to be seen, then the Leper was counted clean: 'tis a mystery, and the mystery of iniquity; the man of sin is thus revealed, and when revealed, then ruined: when any created holiness or righteousness, any good iness of flesh, or life appears in it, 'tis unclean; but when quite undone and dead, when we cry with the Prophet *Isaiah, Unclean unclean*, and unclean throughout, a coal comes from the Altar, and we are purged, pronounced clean immediately. This was also signified and shewn in the light of the Gospel; we are dead saith *Paul*, and our life hid with Christ in God; all their life was in death, and in the dying of the Lord Jesus, whose pure flesh was slain and sacrificed to God, that God in him might appear to be all in all; and his flesh profiting nothing, only as crucified, so indeed 'twas meat: for no man feeds on live flesh, nor doth

doth God delight in it, not in any beast under the Law, till sacrificed and slain; nor in his beloved Son, till his flesh was wholly offered to death; and his holy flesh, even his pure self by the Spirit in him presented as a dead thing to God, *Heb. 9, 14.*

This is the Altar, the eternal power and Godhead, sacrificing all that is of man to himself, yea all that is of God also, below himself; our gifts of nature and grace, all the goodliness of flesh, or any thing below God, must be offered up as a dead carcase: then comes the coal from the Altar to cleanse us. Yea, I count all things but dung for the excellency of the knowledge of Christ Jesus my Lord: that is, not my Legal righteousness only, but all my Evangelical excellency, my gifts and graces, as Master *Perkins* well expounds.

In a word, when we are convinced of our captivity, and come to *Babylon*, where God will bring all his people before delivered thence, then we shall know that we are not only dead, as Saints under the Law, and as Gospel-Saints were, but we shall appear as dry bones, even the whole house of *Israel*, as the Prophet interprets, *Ezek. 37. 11.*

No flesh nor skin on us, nor spirit in us, not the Spirit of Jesus appears in all the Churches, nor the flesh of Christ to be seen on any Christians, not the Lamb-like nature, nor the Dove, nor the simplicity and self-denial, nor the mercy and meekness, nor the lowliness and love, nor the delight in his Fathers will, nor the dying to the world, nor the spirit without guile, nor the flesh without spot; all this was but the flesh of Christ, which yet he dyed unto, as I said, for he offered himself without spot to God; that is, though that self of his was without spot, 'twas offered up as a dead thing to God.

Truly the life of the people of God, and mine also, is so unlike Christ, that I have often wished my self with the Prophet in the wilderness, and to go away from my self, and from my people; they are mine, and I am their's, therefore I cannot go away from them; though they and I be never so bad, God will make us both better, when we see our selves the worst of men.

O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save? Why dost thou shew me iniquity, and cause me to behold grievance, &c. *Habbakuck 1. 2. to verse 6.*

THE Petition to the High Court of Heaven, in behalf of the Nation (with the Alarm) was ready for the Presse; but I suppress't it for a time, not only out of fear of man, but in love to the People of GOD (especially those in Power) some of them being honest men; for their sake I am silent, till these be as bad as the rest, or the rest be better.

ERRATA.

*What faults you find within this broken Book ,
Mend in your self, and do but inward look
For God your Teacher ; whom if you rightly scan,
You need not read another Book of man :
But while in weak and childish state we dwell,
We must have Letters, line upon line to spell, Isa. 28. 9.*

*An Olive-Leaf: Or, some peaceable
Considerations to the Christian
Meeting, at Christs-Church in
London, Munday. Jan. 9. 1653.*

*Also, The Reign of Christ, and the
Saints with him, on Earth, A thou-
sand years, One day, and the day at
hand.*

By WILLIAM ERBERT.

*And I will cut off the Chariot from Ephraim, and the horse from Jerusa-
lem; and the battle-bow shall be cut off: and he will speak peace to the
heathen; and his dominion shall be from sea to sea, and from the river
even to the ends of the Earth, Zach. 9. 10.*

For Mr. Rogers, Mr. Powel, and the rest of the good People
of Christ-Church.

Christian Friends,

I Am forced in Spirit to speak, though in much affliction
and fear to offend, either to hurt the weak or harden the
strong.

'Tis a mercy to you, and a *Mystery of Providence* to bring
you from *Black-Fryers* to *Christs-Church*; for as the face of *black-
ness* hath lately appeared on your *Fellowships*: so some have lookt
(though I do not) on your actings as *Jesuitical*, and a *Fryerly-Spirit*,
in your publique speakings against the *present Powers*: for as *Luther*
himself never declaimed against the *Pope* as a *secular Prince*, but as a
Spiritual Lord: so the people of God ever since have been silent in
their

their sufferings under *Civil Governments*, though *Church Governours* have fallen even by this, their meddling with State-matters, and muttering abroad things they know not.

For as the Prophet saith, *Your own breath as fire shall devour you*, Isa. 33. 11. So *Church Rulers* being fired by their approaching fall, fell by their *own breath*: the Bishops or Prelats (whom nothing could throw down, but their own protesting against the House of Lords acting in their abience) were cast and caught in a *Premunire* against the King. Thus the Presbyters were judged for complying with the *Scots* and preaching against the English Parliament; This some Independent Pastors also opposed in their publick teachings before; therefore their own Parliament was dissolved, and another power is risen, which because they see not in the Lord, therefore they spake against it, and so their *own breath has devoured them*.

God is my witness, I speak not to divide brethren, nor to disavow any Saints with the State, nor yet to fawn on the highest in Power; : but that you and I may retire into the inner World, and not dwell in the *outward Court*, which is given to the *Gentiles*, nor to expect the reign of the Saints with Christ, in *outward glory and Government*. Rev. 11. 2, 17, 18.

'Twas much upon my spirit then to relpy to what I heard from you both at Christs Church, but I would not trouble your publick meeting.

Mr. Rogers spake from Jer. 42. 20. *Ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us, &c.*

This he interpreted as the *dissembling of some in power, to ask the Prayers* of the Prophets and people of God in their troubles, who now act contrary to their own professed purposes of no Personal rule, and contrary to their promises of Remonstrated Liberty to all.

This seemed a smart reflection: but let me answer a word, not for Men, but for the Lord in them; nor yet against Man, but for the Lord in you, my brethren.

First, It was on my heart to ask you, Are you the Prophets of the Lord, as *Jeremiah* was, or are ye Ministers of the Gospel as *Paul*, &c?

Secondly, Do you speak of the people God, as confined to your own gathered Churches, or the People of God, scattered in the Nation.

Thirdly, Were your thoughts their's; or were they all taken up with you in the Parliament lately dissolved?

Fourthly, Did not the people of God in general pray, or wait for, not what was to be set up as a Crown on the head of a particular party, or sect, but what might (with God) arise for the good of the Saints, and Nation in common?

Fifthly, Not to make comparisons of parties again, is not the appearance of God as glorious in the 7000 Saints scattered and secret in Israel, as those in gathered Churches, though the Prophet knows not, nor owns all the hidden ones of the Lord? 1 King. 19. 18.

Sixthly, Not to offend Mr. Rogers; did he speak by a Prophetick or an Apostolique Spirit? were his last proposals to the Parliament, or now to the Lord Protector, suitable to a Gospel-state, which he professeth? I am sure his former proposals for way of Government were meerly legal, and far below that *Glory* the Saints are waiting for in themselves, and to the Nation also, Zach. 12. 7, 8.

Seventhly, Let me ask, Is it according to the order of the Gospel, for Ministers of Christ to meddle with *Civil Government*, seeing his *Kingdome is not of this World*? Joh. 18. 36. Luk. 22. 25.

Eighthly, Did ever the Ministers of the Gospel speak against Principalities and Powers, though as bad as Nero? Rom. 13. 1, 2. &c. 1 Tim. 2. 2. Titus 3. 1, 2. 1 Pet. 2. 13, 14.

Ninthly, Doth Civil Government concern the glory of the Gospel? Is *Monarchy in a King* any more against the reign of Christ, then *Aristocracy in a Parliament*? Is not the *State of Holland*, and *Commonwealth of Venice*, as much for Antichrist, as the *King of France*, or *Spain*? Isa. 19. 11, 13. compared.

Tenthly, Will not Christ when he comes to reign, put down all *Authority, Power and Rule*? Not onely Monarchical Authority, but Aristocratical Power, and Democrack Rule? nor that Rulers shall not be over men, but God alone will appear to be King over All. Psal. 72. 11.

Eleventhly, When God shall be all in all, there shall be but *one King in all the Earth*, and his name *one*. Zach. 14. 9. then the names of Presbyter, Independent, and Anabaptist shall cease in the Church yea, the names of Cavalier, Round head, and Romanist shall be no more heard in the Commonwealth.

Twelfthly, Is it not for peace, to satisfie all interests, and to cement the divided Spirits of the Nation, that all Englishmen should become as one, when none shall be received before other? You say that the worst of men speak well of the present Government; and is it not well? and a fair way for peace and love?

As for my dear Countreyman Mr. Powells preaching, I could not but cleave to his peaceable spirit at the end of his Sermon, perswading his brethren to meddle no more with *Civil matters*, but to speak of

of spiritual glories, which he held forth in the *Reign of Christ, and the Saints with him on Earth.*

But because (me thought) my Brother's conceits were too carnal and earthly of this heavenly myltery, and besides he gave me leave to object, I shall in meekness and fear, give a reason of the hope that is in me concerning this.

First, 'Tis plain that *Christ is a Mystery* which he and I do not yet clearly know, nor can manifest unto men; having not the *manifestation of the Spirit*, given to the Apostles and primitive Churches. Eph. 2. 5. Col. 1. 27.

Secondly *Christ in us the hope of glory* being that *mystery of God* not to be finished till the seventh Trumpet blow, What can he or I say to this, unlesse we have heard the *sound thereof*? Rev. 10. 7.

Thi dly, Though he speak with confidence yet can I but in much confusion declare, that, as *Christ in the flesh* was none other but the *mighty God even the Fathers glory manifest in flesh*: so *Christ in the Spirit or Christ in us, is God manifest in our flesh as in his*, Ita. 9. 6. Joh. 14. 9. 10. 20. ver.

Fourthly, *Christ in us the hope of glory* is this to me, that the *glory he had with God before the World* (though veiled in his flesh, while living) (yet after that his pure flesh was sacrificed and slain unto God by death) was fully revealed in the Resurrection; and he raised to glory was this in truth, even *God raised, and his glory fully revealed in him*. Psal 68. 1. 18. 1 Pet. 1. 20, 21.

Fifthly, *Christ* was raised a spirituall body, and though nothing but flesh appeared to his Disciples, (not able to behold his glory) yet that he was a *spirituall and glorious body* indeed, appears by this, that our bodies shall be spirituall also in the mystery of the Resurrection, much more was his body spiritual when raised: 1 Cor. 15. 44. 51.

Sixthly, *Therefore Christ in us is called the Hope of Glory*, because God being in our flesh as in his, we have hereby hope, to be raised up in the same *Glory* or heavenly Image, and to attain to the *Resurrection of the dead*: that God even the Father may fully appear in our flesh as in him raised from death; that *God may be all in all*. Phil. 3. 10, 11. 12. 14. Joh. 17. 22, 24.

Seventhly, As the *Captain of our Salvation* was made perfect by sufferings, and *Christ* through suffering entered into *Glory*: so in the fellowship of his sufferings in our flesh we come to the power of his Resurrection, and appearance of that glory in us, Heb. 2. 10. Heb. 5. 8. 9.

Eightly, *Therefore* as the Apostle saith, *If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised*

up Jesus from the dead shall also quicken your mortall bodies : so saith he again, *Alwaies bearing in our bodies the dying of the Lord Jesus, that the life of Jesus may be manifest in our mortall flesh.* Rom. 8. 11. 2 Cor. 4. 10, 11.

Ninthly, This shews that as the Spirit of Jesus, or power of God in our flesh is still slaying and crucifying it, that we dye dayly : so the raising and quickning of our mortall bodies, is, when the life of Jesus appears, (not onely after death) but even in our mortall flesh, while we live, or while our flesh is mortal. Yet as Christs life (when raised) was onely in the Father : so shall ours be in the Resurrection, though we live in the flesh, our life shall be in the Father alone, *Joh. 14. 20.*

Tenthly, As Christ when raised began to reign God exalting him at his right hand to be a Prince and a Saviour, and to give forth the Spirit on the Saints : so the Saints reign with Christ, must needs be in the Spirit also, *Acts 5. 31. 1 Tim. 2. 12.*

Eleventhly, 'Tis no Earthly Government or worldly glory is promised to the Saints, but as in the blood of the Lamb they overcome, &c. so by that blood shed forth in them, they are redeemed from among men, and reign to God, *Rev. 12. 11.*

Twelfthly, Therefore 'tis said, *Rev. 5. 10. He hath made us to our God Kings and Priests, and we shall reign on the Earth :* that is, thou the Lamb slain in us, v. 6. and by thy blood, v. 9.

For, as we are made Kings to our God (not over men); so we must be Priests too, sacrificing and slaying (not men) but all that is self in us, unto God, for the good of men, and not our own. Therefore in the reign of the Saints with Christ a thousand years, they are made Priests of God, and of Christ, *Rev. 20. 6.*

Whether Christ shall come to reign personally in flesh, and how, I know not: but that he shall come in flesh again (as you said) I question, if it be not far from that spirituall appearance promised, *Zech. 14. 5, 9.*

1. For if it be now a spirituall body, what's the fleshly one you speak shall appear ?

2. If he come again on earth in flesh, how can he appear to all the Saints at once ? for the coming of the Son of man shall be as Lightning, shining from East to West, *Matth. 24. 27.*

3. A fleshly body can be but circumscriptively in one place at once; therefore to meet with all the Saints then on earth, Christ must move swifter then the sun; here and there, not onely from East to West, but every where, North and South.

4. What his spiritual body is, I may shew you (with God) another time ; and how in all places and persons, though it appear not as yet,

5. How

5. How *Jesus came in like manner* to the disciples, as they saw him go into Heaven, (Acts 1. 11.) was told you in the *Call to the Churches*, the Letter to Mr. Vavasor Powell.

6. For those *men of Galilee* (as is there said) should see him; that is, they while living: for after death, when he comes the last day (as they say) he will be come down before they can see him coming; therefore they cannot see him coming down in the same manner as he was taken up into heaven, he being come down (as I said) before to raise them, 1 Thess. 4. 16. 17.

7. Again, *After a little while ye shall not see me* (in flesh) and *after a little while ye shall see me* (in spirit :) therefore the sight of him was spiritual; for his fleshly appearance that men expect at the last day, was not a little, but a long time to come. Joh. 16. 19.

8. Lastly, *I will not leave you comfortlesse*, (or Orphans) *I will come unto you. Yet a little while, and the world seeth me no more; but ye see me.* How? *Because I live, ye shall live also.* That is, when that spirit or power of God in me, shall appear in you, ye (though living in the flesh) shall see your life in the Father alone: for, *in that day ye shall know that I am in the Father, and you in me, and I in you.* Joh. 14. 18, 19, 20.

Sir, you had three distinctions of the Reign of Christ: I'll tell you a fourth from your own. 1. Providential, over the Nations. 2. Spiritual, over the Church. 3. Monarchical, over the Church and Nations together. Zach. 14. 8, 9, 11. compared.

But this Monarchical Government of Christ, and the Saints of the most high with him, will not be in worldly Government and glory; but when God shall stain the pride of all glory, and bring to contempt all the honourable of the Earth, when God shall confound, or cloud all Worldly Government, and gross darkness shall cover the people: then shall the Saints of the most high arise, or shine, and reign in glory. Compare these Scriptures. Isa. 60. 1, 2. and see what confusion in Isa. 24. 1, to 22. in that confusion of heavenly lights, and earthly hosts of the high ones, the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously. v. 23.

So Dan. 7. when the Lord comes, the Thrones are cast down, v. 9. for his Throne is the fiery flame, and his wheels as burning fire, a fiery stream issueth and comes forth from before him. v. 10.

Oh this fiery appearance of God in the Saints, will frighten and cause to fall all the proud ones or powers of the Earth, and that King especially who comes after the ten Kings, who is diverse from the first, and who shall subdue three Kings (or Kingdoms) even he who shall speak great words against the most High (in his Saints) and shall wear out the Saints of the most High. v. 25.

The Saints of the most High are not those who are falsely accused; as living above Ordinances, for they are far below them; but those who live above earthly things in the Lord alone. These are said, not to be waited and worried by the last King, but he shall wear them out, wear out their Spirits, in waiting for that righteousness which appears not, for that Truth and peace, pity, tenderneſſe, mercy, justice, and goodneſſe waited for in good men when they come to reigne: but all this will be in the reigne of Christ, when God alone shall reigne in Men. *Pſal.* 72. 1, 2, 3, 4. 12, 13.

But these two things I observe from *Daniel*. First, that the greatness of the Kingdome under the whole Heaven shall be given to the people of the Saints of the most high, *v.* 27. not that the Saints of the most high shall be in outward Government, and regal Authority, as other Princes have been; but when the greatest and most glorious Kingdoms and Common-wealths shall be so shaken and torn, and catter'd, so divided and dash't in pieces, that no man will take up a Crown in the Streets; then judgement shall be given to the Saints, (they shall have a spirit of judgement to discern aright of Rule and Government) and the Saints shall possess the Kingdome, *v.* 22. That poor thing, a Kingdom, which no man would take up or be troubled with, that the Saints shall take, *v.* 18. and possess in peace living in God above all the powers of man, above all confusions and changes, and above all the trouble on earth, *v.* 25. for *Daniel's* cogitations were troubled, and his countenance changed, to thinke of those evils approaching in the last times unto men, and mighty ones, *v.* 28.

The second thing I observe from *Daniel's* words, is this, that the Kingdome there spoken of, is an everlasting Kingdome *v.* 25. and the Saints shall possess the Kingdome for ever, even for ever and ever *v.* 18.

Hence I gather, that the reigne of Christ and the Saints for a thousand years, is a mystery, *Rev.* 20. 6. for his Kingdome is for ever: and truly 'tis marvellous to me, that so many Saints should interpret the thousand years, so carnally; when themselves confesse that all the Revelation besides, is a mystery, or spiritual secret. Yet the thousand must needs be ten hundred yeares just.

But if one day with God be a thousand yeares, and a thousand yeares as one day, why may not the day of God (called that one day) be the thousand yeares? *Zach.* 14. 7. 2 *Pet.* 3. 8.

Again, as the dead in Christ rise first: so the souls (not of all the Saints)

Saints; but of some) and not the bodies; but the souls of those who are beheaded for the witness of Jesus, and for the word of God, and which have not worshipped the beast neither his Image, neither had received his mark upon their foreheads nor in their hands, (who conform not to any false Ministry, nor Church, nor corrupt thing) These lived and reigned with Christ a thousand yeares.

What God hath taught me herein, I may tell you another time: only now, because the present Government is judged with so much dissembling and breach of Vowes, let me end with this brief Apology, not for man, (as I said before) but for the mighty God, who hath appeared so gloriously in them, and in former Parliaments, and in Army too, that he hath stained the pride of all glory, and the glory of all flesh, tumbling the earth up, & down, and tossing to and fro the Government thereof, that nothing but confusion hath appeared; what certainly then can be expected in such changes? what order in confusion? yea what Truth, when God is making man a lye? *Ilay. 40. 6, 7, 13, 10, 17.* what Oaths of Allegiance? what Covenants broken? yet in both, hands have been lifted up to Heaven by honest hearts: what Protestations, Remonstrances, and Engagements are gone and vanished? First we were all for the King, then for none, yet for King and Parliament we fought, then for neither: once we professed for the house of Lords, but these were presently laid aside: then for the Commons onely, and yet not for that, but for a Parliament or Representative; this disappears also: and now for King and Parliament again, and yet for neither; for all is nothing, because God is all in all. *Ilay. 40. 17.*

Oh cease ye from man whose breath is in his nostrils, for wherein is he accounted of? and let the Lord alone be exalted, whose day being upon every high Tower, and upon every high thing, to throw it down let all the people of God, even the highest, be humble, lye low as may be, lest they fall at last lower then any people or Princes, *Ilay. 2. 6. 10 22.*

And if it be possible, that the people of God can be quiet, and sit still in peace, under their own Vine and Figg tree waiting for the glorious appearance of the great God and Saviour in themselves; that the Nations about may be brought in and saved at last, and joyne to the Lord with them, *Zach. 2. 10, 11. Rev. 21. 24.*

And seeing the Princes of Israel begin to appear, and the people of God are in present power (as was never before) I hope they will hear what has been said by their brethren, though carryed forth with much zeal, which (being according to their knowledge, and that

that knowledge the light of God in them, and they led forth with that boldness and that forbearance appearing in the powers also, and such peace and love still abiding in both, tells me that these wars and wranglings will shortly cease in the Nation, in which God will so appear with power and glory, that all the Nations about shall be broken, or brought in with us at last to the Government of Jesus.

That is, when God alone shall reign in Men, and Men reign in Righteousness, and Righteousness arise in truth, then shall the Royal Law, and Rule of Christ in love be followed: That Men and Magistrates shall do to all as they would be done unto, or rather, do to Men as God would. That's the Reign of Christ, and God in Men.

Till then, Remove the Diadem, and take off the Crown; this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn, and it shall be no more, until he come whose right it is, and I will give it him. Ezek. 21. 26, 27.

He shall judge the poor of the people, He shall save the Children of the needy, and break in pieces the Oppressor. Plal. 72. 4.

A

A Monstrous Dispute: Or, The Language of the Beast, in two Men professing themselves Ministers of the Gospel; both proving at a Publick Dispute in Lumber-street, Oct. 12. 1653:

I. That they are no Men, but Beasts.

II. That they are no Ministers, but Monsters.

By WILLIAM ERBERRY.

Where is the wise & where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? 1 Cor. 1. 20.

Every man is brutish in his knowledge, Jer. 51. 17, 18.

The Ox knoweth his Owner, and the Ass his Masters' crib, but Israel doth not know, my people do not consider, Isa. 1. 3.

Something of the dispute.

THE Dispute I call *Monstrous*, because it had neither head nor tail (as they say): the Opponent could not at first find the Question, nor form an Argument to the last; and the Defendant was faine to frame both for him.

Mr. Webster the Respondent had published a Book, and publicly preached for the exalting of God alone, and of Christ in the Spirit: Christ being the only Ordinance, or means to bring men to God; and the Spirit alone the Teacher of his people; Christ the way to the Father, and none knowing the Father but the Son (in us); neither any able to say, that Jesus is the Lord, but by the Spirit, &c. such spiritual Truths two professed Ministers came publicly to oppose, though pretending some errors, I shall not name the opposing ministers, because

they were sham'd enough at the Dispute, therefore I will not strip them bare before the world; because I honour them both, especially one of them my worthy friend; There was also a third, that is, a Presbyter, Independent and Anabaptist, three against one; but one was too many for three.

Only because to me they publickly resisted the Spirit, that is now breaking forth in the Saints, and seemed to spare the *flesh*; yea, to defend that which the Lord God is about to destroy: therefore I could not but tell the world, that the wisest Ministers, and purest Churches this day are so befooled, confounded, and defiled also with their natural Reason, and humane learning, that such things are as much set up by these Men, in the things of God, as by Papists or Prelates.

I will not mention all the particulars in the Dispute, how little of reason or literature appeared in those, who professed both so much. Let the impartial hearers judge, and let all the Ministers of England Answer, if this be learning, to say, That *Rationality is a habit*. That because humane learning was in the man Christ; therefore 'tis not sinful in man, whose very plowing is sin; Why not his learning also? Is it learning, or reason, or Religion to say, That all the *imaginations of mans heart are only evil continually*, per accidens. That *humane learning* is necessary for the *preaching of the Gospel*. Yea, that Christ made use of humane learning in his *Ministry*, who *knew not Letters*?

And whereas the Apostle bids *us beware of Philosophy, and the rudiments of this world*, That's humane learning and the like in the things of Christ, *Col. 2. 8*. Why is it not a transgression of the Law Evangelical, to look for natural Reason, and humane learning, as necessary means to open the *Mystery* of the Gospel, which is only manifest by the *Spirit of Revelation*? Ephes. 1. 17. Ephes. 3. 3, 4, 5. Cal. 1. 16.

Mr. C. who came to oppose, would needs (according to custom) begin the Dispute with prayer, but I prayed him to forbear his prayers till he came to his Closet, and to begin the Dispute; telling him, that Christ did Dispute with the Doctors, and *Paul* in the School of *Tyrannus*, without any prayer before: no nor yet with their publick preachings to the world. There was no prayer before, nor after Sermon.

I spake this, That he and the other Ministers might once forbear their superstitious Forms of Prayer, having no precept, nor precept for them from Christ and his Apostles, it being a customary traditional practise of the old Priests, a voluntary humility, and
 seeming

seeming holiness, with a shew of devotion, to begin every publick Speech or Sermon with Prayer, which is but a meer superstition, hypocrisie, and pride also, to think themselves wiser then God, and more devout then Christ.

That which is commonly said, *That every creature is sanctified by the word of God and prayer*, is true, 1 Tim. 4. 5. but why then do they not say grace before eating of Oysters, or Apples? And why do they not say their prayers before a pipe of Tobacco? a good creature. The word and prayer is a more spiritual and secret thing in the Spirits of the Saints, then understood by common men or Ministers.

'Tis the word within, and the inward prayer; for we know not what to pray for as we ought, but the Spirit helpeth our infirmities, and maketh intercessions (or secret Petitions) for us with sighs and groans that cannot be uttered, Rom. 8. 26. but these men have the Spirit at command, can pray when they will, and know what to pray or utter beforehand.

Besides, the mighty command of the eternal Spirit in us, is that word which is nigh thee in thy mouth, and in thy heart, Rom. 10. 'tis this sanctifieth every creature, as well as every Dispute or Sermon; in which Spirit both Christ and his Apostles went forth in their publick speakings or preachings, without any forms of Prayer before or after.

Truely, there was no fighting, nor blows at the Dispute (as 'twas reported at Westminster) but the Dispute was so confused without any form or order, without method, or matter indeed, that I never saw lesse Reason or Learning in rational men and Schollars, lesse Religion in Saints, who came to catch, not to find the truth, but to seek out errours, and set up Inares in which themselves fell at last.

The first Question was concerning the Ministry, which Mr. Webster desired his opponent to prove in himself, and to hold it forth to the people, how he was sent of God a Minister of Christ; but the man was silent to this.

The position was, that God and not man made Ministers of the Gospel, Gal. 1. 12. Men did only declare who were designed by God before, and made Ministers by him for that work. So 'twas in the Gospel-Church, the Spirit separated Paul and Barnabas, whom the Church of Antioch ordained afterward, Acts 13. 2. 3. Again, the Ordaining of Elders, was an appointing those in their proper charge, whom God had before set apart in

the Church, *Tit. 1. 5.* Again, there was a gift of the Spirit given by the laying on of hands of the Presbytery, or Eldership of a particular Church, as *Akt. 20. 17. 1 Tim. 4. 14.* compared. There being no such manifestation of the Spirit in any Church this day; how can any go forth to preach the Gospel, having not power from on high, nor the holy Spirit sent down from Heaven? *1 Pet. 1. 12.* I mean the glorious Gospel of the blessed God, *1 Tim. 1. 11.* or the manifestation of the Mystery hid from the sons of men: for the Gospel virtually was preached before, under the Law, *Heb. 4. 2.* and so by the Apostles, who were under a Legal dispensation while Christ lived in flesh, and the Gospel veiled, (for the Apostles then were very carnal, and believed not the resurrection (but the revealed Gospel, my Gospel (saith Paul) and the preaching of Jesus Christ according to the revelation of the Mystery kept secret since the world began, *Rom. 16. 25. Eph. 3. 3.*) was not published, nor could be actually preached by the Apostles themselves, till they were baptized with the Spirit, *Akt. 1. 5.*

The Gospel taught typically under the Law, parabolically in the Gospels, by Christ in the days of his flesh, and so by the Apostles then, till the Spirit came on the Apostles and Primitive Saints, to manifest the Mystery of the Gospel, to fulfil, or fully to preach it, as the margin reads it, *Col. 1. 25.*

How dares then any Minister now say, That he preacheth the glorious Gospel? or any Churches pretend to be in Gospel-Order?

The next question was about humane learning, and acquired gifts of Arts and Parts, with natural Reason, &c. which Mr. C. did so exceedingly magnifie, that I could not chuse, but break forth in these queries, saying, Sir I see you cannot object any thing against Mr. Webster; will ye please to answer my objections?

First, I assert, you are no man, but a Beast.

Secondly, That you are no Minister, but a Monster.

To the first, I argue thus, Mr. C. you are an Ass, therefore a Beast. He denied my proposition, which I proved thus:

That which God did truly say of his people *Israel*, may I truly say of you.

But God did truly say of his people, that *Israel* was an Ass: Therefore may I truly say of you, Sir, that you are an Ass.

The minor is, *Jer. 2. 24. A wild Ass used to the wilderness, &c. But vain man would be wise, though man be born a wild Ass's colt, Job 11. 12.*

My next Argument which I had ready to prove, that he was no man but a Beast, and that to the Ministers also with him.

If men may truly call the Ministers as God called the false Prophets, *greedy dogs*, then the Ministers are no men, but Beasts.

But men may truly call the Ministers, as God called the false Pro-

Prophets, greedy doggs: Therefore the Ministers are no men, but Beasts.

The minor is proved, *Isa. 56. 11. Yea they are greedy doggs, which can never have enough; shepherds that cannot understand, they look to their own way, every one for his gain from his quarter.*

Let their own conscience, and the experience of these times witness, if godly Ministers were ever more greedy of gain; none will preach under one hundred pound *per an.* who formerly were content with fifty pound for a Lecture, or a little in their own Church, who now must have five hundred pound, or seven hundred pounds *per an.* in a Colledge, and run from one fat Parsonage to another in the Countrey, changing their *quarters.*

The next thing that I was to prove (but could not be suffered by the Minister's friends) was this, that those men are no Ministers, but Monsters, which I proved thus.

Those men who are the Beast with seven heads and ten horns (O horrible monster!) are no Ministers but monsters.

But the Ministers are the Beast with seven heads, and ten horns.

Therefore they are monsters.

The minor is proved thus:

Those Ministers who have the number of a man, are the Beast with the seven heads and ten horns.

But the Ministers have the number of a man:

Therefore they are the Beast with seven heads and ten horns.

The major is proved, *Rev. 13. 18. The number of the Beast is the number of a man, &c.*

If the Ministers deny the minor, and say they have not the number of a man; Then I conclude, they have the number of the Beast, and so the first is the last, The Ministers are no men but Beasts.

Yea, the seven heads and ten horns being the perfect wisdom of man, and the absolute power of the Magistrate (which the Independent Ministers, and Baptized also depending on so much) make themselves Monsters, and no Ministers.

For as seven is the number of perfection, so it has reference to the seven Churches, whose heads note their fleshly wisdom: and as the ten horns are the ten Kings, or absolute Magistracy who for a time gave their power to the Beast, or fleshly Ministry, *Rev. 17. 13.* so afterward the ten horns hate the whore. make her desolate and naked, eat her flesh and burn her with fire, ver. 16.

This fire is the Spirit of the Lord in our godly Magistrates, who are the most absolute men, both Civil and Martial, by Land and Sea, joyned together to manage the great design of God this day, in destroying all that is of man (or fleshly Ministry) and setting up God alone
in

in the Land, that at last we may cease from man, and God may be All in All, *Isa. 2. 11. to 22. ver.*

That *Babylon* is the Church in her *Members*. That the *Beast* is the Church in her *Ministers*; and that the great *Whore* is the Church in her *worships* (typified by the *whoredoms of Israel*) I shall prove (with God) another Time.

Lastly, Let men know, that Independent Ministers were the first who new model'd Tyths in *Wales*: and are the last who establish Tyths in *England*; contrary to their old light, love, and spirit of Liberty.

Ministers for Tyths: Being a manifest proof, that these Men are no Ministers of the Gospel, who follow the Magistrate for a worldly maintenance, and Fee the Lawyers to plead for Tythes.

By WILL. ERBERIE.

But they shall proceed no farther, for their folly shall be manifest unto all men, 2 Tim. 3. 9.

To Doctor Scaman, Doctor Burges, and the rest of the Ministers for TYTHES.

Gentlemen,

I Have been a Minister of the Church of *England*, as you are; Master of Arts of both Universities, and might have been Dr. in Divinity as well as you, had I so Much mony, as the Ministers have in their purses.

But coming last *Wednesday* to the Committee for Tythes, I expected there the *Ministers* for Tyths, to hear what they could say for themselves

selves. A *Committee* for Tythes is a proper name; Honourable and honest men, being on a debate for Tythes on a civil account in point of Law : but *Ministers for Tythes* is such a thing! and Ministers of the Gospel to demand it as their spiritual due! its such a Monster, that it made my Welsh blood to rise at your English Religion. I heard that Dr. *Seaman* was that day to prove himself and his fellows, Ministers of the Gospel : but because he is a godly man, and may serve to make a Chaplain for the Navy at Sea, I shall rather deal with Dr. *Burges*, because he is a landed man, and has a great deal of money, being the better Sailer, who can shift his sail and turn with the wind: for as the *Ministers are Marchants*; so they are those *Ship-masters and Seamen*, who have all the trade this day. Truly, I will not meddle with Dr. *Burges* his money, nor covet his *Achans wedge*; only because his Babylonish Garment is so thredbare, I took him once for a poor Sir John, or Welsh Curate not for a Dr. or rich Divine he was so meanly clad. No wonder that he and his brethren Petition for maintenance, for the Rich Ministers are the poorest men of the Nation; but because I see the Priests and University-Doctors joyn together for Tythes, I tell them a Geneva note worth their learning *Act. 6. 9.* The first bloody persecution of the Church of Christ, began from a Council of Priests, with the suggestion of University Doctors. And I believe the last persecution of the Church, and of Christ in the Spirit, will be by such; for as the present Churches comply with the Presbyters in this of a settled maintenance, so this being only by Tythes, or some like thing, these must be accounted persecutors of the Spirit, as well as those. I will not speak of men, how much they suffer by this, but the blood of God is shed this way, yea, shed in vain, when made but the blood of a dead man. 'Twas water and blood came forth from Christs side in his death, to shew that the Spirit of life, or living water was shed forth with it; as 'tis expressed *Acts 2. 32.* the promise of the Father and power from on high, or Baptism of the Spirit, being only that which constituted a Gospel-Church, and made Ministers of Gospel; to go forth without this, is not only to deceive men, but to deny God, to crucifie Christ, to grieve the Spirit, and strange the babe, even the new-born glory beginning to rise on the Saints of the most High.

The Saints of the most High being men whom the Ministers know not, I shall forbear to busie their heads with this, only because the Committee have business enough besides, and better work to do then to wait on Ministers for Tythes, therefore I shall propose two words, to their Honours consideration.

1. That you have not the Mission.

Nor 2. The maintenance of Gospel-Ministers this day.

Rev. 18. 17

The Churches of Devon, Exeter, Barstable, &c.

Act. 20. 28

Rev. 16. 3

Joh. 19. 24

Act. 1. 45

Act. 13. 2

Zech. 2. 5,

6, 7, 8.

Dan. 7. 27.

1 Tim. 4.

14.

I say, 2 Tim. 1. 6.

Ezek. 43.
10, 11.

I say not the *Mission* nor *Commission* of Christ; because no gift of the Spirit by laying on of hands. You are all *Antichristian Priests*, and *Parliament converts* at best: I speak not of your persons, but of your proper office, 'tis *Antichristian*: being made Ministers by *holy orders*, *Deacons* and *Priests*, therefore you plead for *Tythes*, having not repented of your *Episcopal ordination*, nor publicly disowned your *Mission* by them. Thus being not ashamed of your *whoredoms*, nor putting away the *carkases* of your *Kings* (or *Bishops*) you cannot see the pattern of the house of God, the *fashion and forms* thereof, the going out and the coming in thereof, and the *Ordinances* thereof.

Secondly, What are you but *Parliamentary converts*? not like *Master Strong*, who was of the *Kings Army*, a *Cavalier Chaplain*, now an *Independent Pastor*; but you are so weak, that you are slain not only from your old professed forms of *Parish Churches*, *Common-prayers*, *mixed communions*, &c. but far below *French and Scots Presbytery*, who live not by *Tythes* (as you do, like *Legal Priests*) nor having any tincture of a *Priestly Ordination*.

Secondly, As your *Mission*, so your maintenance is not according to the Gospel, being merely by *custom*, *compulsion*, or *compact* with the people, contrary to the express command of Christ, and practice of the *Apostle* who lived (next to God) on the *Free-contribution* of the people.

Matth. 10.
9, 10.

First, saith Christ, *The labourer is worthy of his hire*, that is, when he sent them forth without money in their purse; therefore money, or a customary pay, is not according to Christ.

I Cor. 9.11

Secondly, *If we have sown spirituals, is it a great thing that we should reap your carnal things?* Mark, this is said only to the Church. Again, If to the world, those who have received spirituals ought to return their temporals, else how can Ministers in reason seek to reap where no fruit grows? Again, if any of the unconverted world, are willing to give, 'tis God and not man, Who can hinder their free gift?

I Cor. 9.14

Thirdly, saith the Apostle, *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*. True, 'tis ordained of God, not by Ordinance of Parliament. Again, you must Preach the Gospel; that I question, and you can never answer (as I'll tell you another time) the Gospel being a *Mystery* you know not, nor can manifest to men. Again, to live of the Gospel, is not by *custom*, *compulsion*, or *compact* from people, but by divine providence, on that power and love of God in Men, to whom the Gospel is preached, who would freely give, if you had that glad tydings to teach. But

Eph. 3.2, 5.
Col. 4.3, 4.

I Cor. 9.18.

because you still oppress their estates and spirits by your *Legal teaching* and

and Tythes; therefore you are far from making the Gospel without charge: which Scripture you dare not mention to the Committee.

Lastly, let it appear to the Parliament and people of the Nation, that you are Ministers of the Gospel, that you have a Mission and Commission from Christ, and the maintenance of Christ also; you may have liberty to preach the Gospel freely, and go where you will, which is more than ever your forefathers law, and a greater favour than any Governors of England gave to the godly Preachers or people of God.

If you'll plead still for Tythes as your right by Law of the Land, much more might the Bishops do for theirs, who had the Law for them, yet no Lawyer to plead their cause: these fell to a worse condition than you are yet, having not the fifth, nor a farthing of all their Lordly revenues allowed for their wives and children: The same wrath is coming on you apace, if love carry you not forth freely, to Minister the Gospel to men: but this you cannot do, therefore you must die in want, though you are never so wealthy, that's your doom. Ah blessed God! how good men, and godly Ministers are discovered this day? Sure 'tis the day of God, because 'tis the discovery of man, to make all flesh bare before him, and the goodliness of *Isa. 40. 5, 6.* flesh to wither also.

The man of sin, and *Mystery of iniquity must be first manifest in the Saints,* (that's a Mystery indeed) I mean fully manifest: 'twas revealed in part before, in the Popish and prelatique Clergy. Again, 'twas no dispute, but their own discovery threw them down: That is, by their iniquity, the Mystery of iniquity came forth. 'Twas blood in the Papists, pride in the Prelates, persecution, covetousness, and cunning designs, in the Presbyter and others, makes it appear to All Men, they are no Ministers of the Gospel, but Ministers for Tythes.

I was forced in my spirit to write this to the world, to whom the Lord God will speak good things, when all the Ministry of Man is silent.

The Lord will be terrible to them: for he will famish all the Gods of the earth: Then men shall worship him every one from his place, even all the Isles of the Heavens, Zeph, 2. 11.

The Man of Peace: Or, The Glorious appearance of God in his People, Rising as a Man of War, to waste the Assyrian; that is, The Mighty Oppressor, or Enemy to our Peace, Being A second Olive-Leaf;

- Springing
- 1. To heal the Nation, or people of the Land.
 - 2. To humble the Princes, or people of the Lord.
 - 3. To heighten the spirits of the English, above all the Nations about, to break them, or bring them in (with us) to *The Government of Jesus.*

By WILL. ERBERT.

The Lord shall go forth as a Mighty man, he shall stir up jealousy as a Man of War: he shall cry, yea roar, and prevail (or behave himself mightily) against his enemies. I have long holden my peace, and been still, and refrained my self, now will I cry like a travelling woman; I will destroy and devour at once; I will make waste mountains and hills, &c. Isa. 42. 13, 14, 15.

For Master Feak, Master Simpson, and all the members of Christ's Church.

My Brethren,

I Spake last, for the peace of the State; now I shall a word for yours (and all the Saints with you) in bonds. Heb. 13. 3. This Scripture is still in force for all who are in bonds, we being of the same Body with them.

The members of Christ's Church, I mean the Church of the First-born written in Heaven, which I hope to see on earth with you in spiritual glory; when all the scattered Saints, scattered in forms and flesh, are gathered up into One, and One in All.

This

This man shall be the peace, when the Assyrian shall come into our Land : and when he shall tread in our Palaces, then shall we raise against him seven Shepherds and eight principal men.

And they shall waste the Land of Assyria with the sword, and the Land of Nimrod in the entrances thereof. Thus shall he deliver us from the Assyrian when he cometh into our Land, and when he treadeth within our borders, Micah 5. 5, 6.

I shall not preach, but present in haste a few Proposals to your prudent and pious considerations, in certain Queries and Answers following.

Q. *First, What's this man ?*

A. 'Tis the mighty God manifest in flesh. For as Christ in the flesh was the manifestation of God in him: so Christ in the Spirit is the manifestation of God in our flesh, as in his. For as God was in Christ, and God all in all in him, without whom Christ could do nothing, *Joh. 5. 19, 30. Joh. 8. 28. Joh. 14. 10.* so Christ is in us, and Christ all in all, through whom we can do all things, even sit in the throne of God with him, judge Angels and Men; yea, Rule the Nations with a rod of iron; then raise them and save them again, *Isa. 61. 4. Obad. v. 21. 1 Cor. 6. 2, 3. Phil. 4. 13. Rev. 2. 26, 27. Rev. 3. 21. Isa. 41. 14, 15. Jer. 51. 20.* compared.

Q. *How is this man the Peace ?*

A. 1. By taking *mans* flesh into union with God in himself, and manifesting that Union in us by the Spirit. That is, though the Spirit appear not in men as yet, nor doth manifest their union with God; yet that Man is become One with God in Christ the God-Man, is manifest by this. 1. Because he is *Immanuel, God with us*; not God with him only, but God with us is Christ. 2. He shall save his people from their sins: that is, not only his people the Jews, that Nation, but the Gentiles, or Nations, that's joy to all people; he being born not only a child to *Is*, but the Saviour of the World. 3. From the worst of men Christ came according to the flesh; *Rahab* the harlot was his Grandmother, and *Manasseh* the murderer his forefather, as well as *Hezekiah* and good *Josiah*: for Christ was not only the son of *Abraham* the faithful, but the son of *Adam* the fallen, *Mat. 1. 1, 5, 10. Luke 3. 38.* compared. 4. All the sons and daughters of men may therefore see themselves in God with Christ, *Isa. 45. 22.* 5. No son of *Adam*, but is one with the Son of God, if men had the power to present every man in Christ, *Col. 1. 28.*

6. Not only the *Apostles*, but the *Poet* saith, *we are the off-spring of God*; and the Poets saying is canonized as Scripture by the *Apostle*: *for in him we live, move, and have our being*, Acts 17. 28. *We*, that's *all men*, for no Saints were there present with the *Apostle*: and the *Poet* spake not of Saints, but of Men with himself; that *we* are his off-spring. 7. Our own Catechisms tell us, that not any mans person, but the *whole* humane nature was taken up with Christ in God.

2. This man is the peace, not only as our flesh is in union with God in him, but as God crucified our flesh in him, and his flesh is now crucified in us: that is, As the flesh of Christ being crucified by God and to God became our peace, *Isa.* 53, 5. *Eph.* 2. 14. 15. so this peace is not ratified to us, till his flesh be both revealed in us, and crucified in us also to God. For though his *flesh profited nothing*, but the Spirit that quickned and lived in it was all; yet did men look upon that flesh too much: *Good Master*, saith one: *Never man spake like this man*, saith another. Therefore God did crucifie and slay that flesh to himself, made it weak as ever mans was, *a worm and no man*, that God might appear to be *all in all*. And as Christ in his greatest weakness, and lowest state of flesh, when he fainted, and feared, and cried out as a man forsaken of God, was as perfectly one with God, as when he was in highest glory, in his mighty works of wonder, and most gracious words: so we, though troubled, tempted, sorrowful to the death and sinking to despair, as he, may yet be sure we are one with God: and though his pure flesh in us, our gifts, graces, joy, peace, and spiritual strength, be so weakned and wasted, crucified and slain, that nothing but the face of death appears without and within us; yet we, I say, even in this dead estate of flesh, are as perfectly one with the Father and his love to us, as his beloved; and our life in him as pure, as the Son's was when dying, and as ours appears to us in our highest attainments, and most heavenly enjoyments, &c. Thus is this Man the Peace.

Q. But who is the Assyrian?

A. The Oppressive power of man, and in man.

First, I say, the *Oppressive power* in man, is the *Assyrian*: that is, the weakness of the flesh, besides the strength of corruption, our infirmities, fears, faintings of spirit, spiritual desertions, and seeming forsakings of God, this doth oppress us: but then when Christ doth appear, and appear in us, as our peace, and *our peace perfected in suffering, and our sufferings now become his*, (for he suffers in us, and in all our afflictions he is afflicted) all this doth refresh, and fully satisfy, yea free us from the inward *Assyrian*, the oppressor within, being

being the power of flesh oppressing our spirits, or the weakness of flesh when the Spirit is ready to rise, &c. *Matth.* 26. 41. *Rom.* 7. 18. 23.

But as there is an Oppressor in man, so the Oppressor of man is some man (or men) without, called the *Assyrian*, or King of *Babylon* who carries us captive, and keeps us in *bondage* in our spirits and states : but we shall be *delivered* from both, when we shall *rule over our oppressor*, *Isa.* 14. 2. How shall we *weak creatures* rule over them ? In the *Lord* ver. 3. How will God give us *this rule and Government* ? By giving us a spirit to rise up, and to rejoyce over them in a Proverb, (or taunting speech, as the margin reads) ver. 4. *How is the Oppressor ceased, the golden City* ? or, the gold-thirsting City, as the Geneva renders. 'Tis our gold which they thirst after, makes them to oppress us, to come into our Land, and tread in our Palaces, as the Prophet adds, *Mich.* 5. 6. Or, the golden City is the parent and most glorious Church-state. This is gone already.

Q. What's our Land, our Palaces ?

A. 'Tis our Country, and our Court or Palaces, for both are the peoples. For as all the people are in Parliament assembled, so the *Palaces* or *Court* of King and Prince is theirs, though both has bin kept back by the *Assyrian*,

But how does the Assyrian come into our Land ? how dares he tread in our Palaces ?

'Tis merely by an *oppressive power*. The Lord protect our Princes from this, from all kind of oppression.

For as *Egypt* and *Assyria* were the only two great Powers who kept the people of God in bondage formerly according to the Type: so in Truth *King* and *Parliament*, in this Land were the two Powers, who kept the people of the Lord and the people of the Land from their expected and promised freedoms. For the *Keepers of the Liberty of England* were *Keepers* indeed, and of our Liberties from us.

Now thus saith the Lord, *My people went down to sojourn in Egypt, and the Assyrian oppressed them without cause*, *Isa.* 52. 4. That is, the *King* and *Parliament* had some cause to keep us captives, because the people gave their power out of their hands *freely by common consent*, as the people of God went down *willingly into Egypt* : but the *Assyrian* carried them away captives by force ; therefore 'twas *without cause he oppressed them*. The Lord preserve our Princes from this also : for if they oppress us, 'tis without cause, or our consent. But This Man will deliver us, saith *Micah*.

Now therefore what have I here, saith the Lord (What is this power newly risen?) that my people is taken away for nought, and they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed? Isa. 52. 5. That is, the blessed Name of God will be blasphemed every day, and (all the day long too) continually. if his people who rule now should turn oppressors that's the Assyrian.

Then we shall raise against him seven shepherds, and eight principal men, Mich. 5. 6.

Q. How shall the people of God raise forces against the Assyrian, or Oppressive Powers of men?

A. Not by power, nor by might, (or Army, saith the margin) but by my Spirit, saith the Lord, Zech. 4. 6.

The people of God under the King, had no power nor might to resist him, but the Spirit of the Lord in them raised a Parliament against him, even seven shepherds and eight principal men, or Princes (as the margin reads:) for as the Commons were as the Shepherds, who stood for the Country; so the house of Lords were as the principal men; ; or Princes of men, which have Crowns in their Arms.

Again when a corrupt Parliament oppress'd the people, who raised up an Army, first to purge, then to dissolve them? The Spirit or power of God in his people in City and Country, and in the Army too.

If this third Power prove to be the Assyrian, we shall raise against him seven shepherds and eight principal men; yea, a sufficient strength and most perfect ability in the Lord to waste Assyria with the sword: that is, the Spirit of the Lord, and sword of his mouth, shall as surely slay them, as ever Kingly power was by the mouth of the Sword.

And the Land of Nimrod in the entrances thereof, &c. ver. 6. that is, the least appearance of an oppressive Kingly power.

Q. What's the Land of Nimrod that is to be wasted?

Why 'tis the Kingly power, as 'tis oppressive to the people of the Lord, and to the people of the Land: not Kingly power of it self, but as 'tis oppressive to us.

Nimrod was the first King that ever was, and he was the King of Babel: that's a mystery, that the first King in the world should be the King of Babel, Gen. 10. 9, 10. Therefore Babels fall causeth the Kings of the earth to weep and wail, Rev. 18. 9.

But Nimrod was an oppressive power, he was a mighty hunter before the Lord, Gen. 10. 9. that's cunning and cruel to destroy both man and beast. So the former Kings of England have been, not only

King

King James, but *William* the Conqueror, was a mighty hunter wasting all *Hampshire* to make room for his game: but God met with his son *Rufus* in the sport, causing a shaft aim'd at the Deer to shoot thorow the Kings heart.

Again, former Kings were mighty hunters before the Lord; that is, hunters of his people, whom they persecuted to strange Countreies. Therefore the Kingly posterity is now hunted out of their own Countrey also, and fain to run to and fro in forrain Lands for relief.

Nimrod that Kingly power has been from the beginning, and gone on in a race of oppression over the people of God: yet have these Kings, with their Nobles, Lords, and Dukes, all proceeded from a curied Pedigree.

Not to speak of *Nimrod* any more, nor the Kings of *Sodom*, the first that I read of the Kingly power, next to the King of *Shinar*, that's of *Babylon*, and the Kings about, *Gen.* 14. 1. 2. I cannot but consider, that scoffing *Ishmael*, the son after the flesh, was the first (among the people of God) from whom Kings, even twelve Princes arose? who had Towns and Castles to, *Gen.* 17. 20. *Gen.* 25. 16.

Esaú, even bloody *Edom*, was the first who brought forth Dukes, or Nobles, *Gen.* 36. 15. Duke *Temar*, duke *Omar*, duke *Zepho*, &c. even twelve dukes.

And as the Kings of the Nations were only those who opposed the people of God in their march toward *Canaan*: so thirty one are there named, one by one; *The King of Jericho one, the King of Ai one, the King of Jerusalem one, &c.* and to all along, shewing a secret (that I know not) of one and one; that is, not one better than another, but all alike to the last, *Josh.* 12. 9. to 24.

And as the first King that ever God gave to his people was given in wrath, because they were not content with the reign of God but must have a King as other Nations had, *1 Sam.* 8. 5, 6. *Hes.* 13. 11. so 'tis observed, that when there was no King among them, they were never better governed; yea, the shout of a King was among them when they had none, God going before them in the wilderness, though they saw not the way before them, *Numb.* 23. 21.

Therefore seeing the people of God are called the Lord's anointed, and he reproveth Kings for their sake; 'tis well with those who lay no hands on his, though Kings are reprov'd by them, *Psal.* 105. 14. For seeing the Saints shall judge the world, and Angels too, that is, not only in heavenly and spiritual things, but the Civil State also; let all men know, that this is not an aspiring to greatness, nor envying any Power, Rule, or Government, which Christ in the Spirit will

will subdue, and put under his feet, (as enemies to him, and to his reign in righteousness, 1 Cor. 15. 24, 25. but such honour have all his Saints, as to bind their Kings in chains, and their Nobles in links of iron; that is, to give a right judgment of that Rule and Government which Civil Powers and Princes (especially his people) exercise in the Nation, Psal. 149. 8, 9.

There is much in this Psalm that concerns the reign of Christ, and of the Saints with him on earth, (which is hinted in the *Olive-leave*, p. 191.) that the Saints have the high praises of God in their mouths, and a two edged sword in their hands, ver. 6. that is, the Magistrate's sword they meddle not with, but the sword of the Lord and of Gideon; which brought down the walls of Jericho with the sound of rams horns, & the shout of the Lord's hosts the people of God with him, Josh. 6. 16.

2. The high praises of God in the Saints of the most High (in whom they rest and rejoyce) causeth the walls of worldly powers to fall before them, 2 Chro. 20. 22.

3. Their executing vengeance on the heathen, Psal. 149. 7. is that which Jude speaks of in Enoch's prophesie, where the Lord cometh with ten thousand of his Saints, to execute vengeance on all the ungodly for all their hard speeches against him in his Saints. These ungodly ones are professors sure; for they are at the feasts of love, feeding themselves without fear, having mens persons in admiration because of advantage, or gain, Jude ver. 12, 14, 15, 16. compare.

4. The heathen here, are also earthly powers, or Governours, Kings and Nobles, whom the Saints are said to bind in chains, not by resistance, but by that restraining power of the Almighty in them, keeping those back from doing any harm to his people or Nation, Deut. 32. 43.

5. Though the Gospel-Churches did never meddle with Civil matters or Magistrates, being purely Heathen then; nor since the Apostasie was it a long time lawful to spiritual Saints to intermix with Civil affairs: (for the Churches have formerly fallen by this) yet seeing we wait for a new Heaven and a new earth, wherein dwelleth righteousness, and this righteousness is promised to be on earth as well as in heaven; that is, in the Civil as well as Ecclesiastick State, (for our officers shall be peace, and our exalters righteousness) therefore in the third dispensation now approaching, (wherein the people of God are in highest power) all things in heaven and earth shall be gathered up into Christ not only the Saints in common, but the State is to act in Christ, and as Christ Jesus would do to men. Therefore his Members and brethren are bold in the Lord, not to dishonour, but to admonish the highest in power, not to run on those rocks, whereon former

Kings and Parliaments were wrackt and ruined. The Parliament's Charybdis was their strangling (by delays) the Petitions of the fatherlesse and widow, of the poor and oppressed ones, while they sought themselves onely. That Scylla which spilt the King, was his setting up the state of his Court and Courtiers, preferring none but the rich, his friends and favourites, a company of fools and flatterers, though the oppressed peoled nation were ready to perish. And yet the King had a revenue of his own to maintain his Royalty: the glory and gallantry of his Palace, his babies and bawbles were no burden to the people.

6. Seeing all the Saints have that honour in God and Christ, as to bind Kings and Nobles in Chaines: I hope the time is coming that Kings and Nobles will no more binde in chains the Saints: 1. Because of the honour that all the Saints have in God. 2. The homage that all Kings ow to God. 3. Because what Kings knew not before, is now made manifest to the Saints, and to Kings. 4. Though the name of Kings be now somewhat suspicious to the Saints, (therefore an Act was made by the late Parliament, that the name of Kingly power, and that unnecessary charge should cease) yet to me 'tis not so ominous seeing the Kings of the earth bring their glory & honour to the new Jerusalem, Rev. 21. 24. But 5. seeing the nations are there said to be saved also, I believe ours is the first that shall be saved from all their oppressors and oppressions. 6. The ground of this to me is thus, because our Nobles begin to be of our selves, and our Prince or Governour to proceed from the midst of us, Jer. 30. 21. that is, from the midst of Saints one is risen above us, and of the same spirit with us he is. though not in Forms of Religion, wherein the Saints do differ, yet in the power of Righteousnesse we all agree: yea, our Prelatick brethren vowed in their Baptism to forsake the devil and all his works, the pomps and vanities of this wicked world; against which, God hath visibly appeared, plaguing the oppressing King and his proud Courtiers; yea, against that pomp and vanity the Saints have alwayes professed, as being not suitable to the Spirit of Iesus, no, nor to the spirit of a Man: for who can see a poor Nation perishing for want of that fulnesse which is spent in meer superfluities?

7. Though Christian Kings and Nobles, bewitched with the glory of the Earth have nothing to entertain one another, but their gaudy shows, and simple gallantry; yet are some heathen Kings as much in honour with God and men, though they sit on a Carpet, and set up their throne in the boughs of trees: and so may an honest Christian Prince be as happy and honourable in a guard of Red-coats, as with the most gorgeous attendance and modes of Nobles.

8. What a glory will this be for the nations about, to behold a man in the image and likeness of God, clothed with the robe of righteousness

nesse and garments of salvation, saving the Nation under him from all that needlesse expence which may be spared, and setting up *his throne in the hearts* of his people.

9. Though neither Scripture nor the Spirit of Jesus will suffer any *scorn or reproach* to be cast on the Powers ordained by him, (as all Powers are of God, however men come by it, or men think of it) and seeing he is *minister of God for good, and of wrath* also to them that resist or do evil; yet are not Kings *unlimited in their power*, nor *unaccountable to the People*, as all the people of God, *Parliament and Army*, have formerly protested; but even the highest in Power has been curbed and cut off by force, yet still that Force had the face of Authority on it. For the sake of the Saints I believe it was so disposed by Divine wisdom, that fools might not reproach his people for Rebellion against their *Prince, or Parliament*.

10. As the Parliament subdued the King, and the Army dissolved the Parliament, and the People had a hand in each (both Parliament and Army being the Peoples servants, as 'twas commonly voted) to the Power being now in the hands of the people of God, God will truly talk with them, if they offend; yea, trouble them too, if they oppress: for thus the Assyrian spoken of, *Isai. 31.8.* Now that by the Assyrian is some Prince or Princes of the people of God, is proved by this: *Isai. 31.6.* *Turn ye to him from whom the Children of Israel have deeply revolted.* Then it follows, *The Assyrian shall fall by the sword, vers. 8.* 'Tis clear the Children of Israel were not then in captivity under the Assyrian, but with their own Princes, as 'tis expressed, *Mic. 3.2.* *Mic. 2.2.* *They oppress a man and his house, even a man and his heritage: even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that passe by securely as men averse from war. The women of my people have ye cast out of their pleasant houses, from their children have ye taken away my glory for ever.* Oh! how many widows and fatherless children have perished by the late Parliament! yea men who were averse to War, those who never so much as fought for the King, are for ever undone and rob'd of their childrens portions, called the glory of God. Now as all Oppressions in the Land were charged on the Prince of Israel; so he is called the Assyrian, who *shall fall by the sword not of a mighty man, and the sword not of a mean man shall devour him, &c.* that is, the *Parliament was a mighty man*, by whom the King fell; and the *Sword of the Army was as the mean man*, by whom the Parliament fell. But there will be an oppressive Power that shall not fall by man, but by God he shall fall, by the *sword of the Lord* onely, by the Spirit of the Lord; this shall slay the Oppressor, but save the *Power*: because as *God saves men as by fire*; so his fire being

in Zion, and his furnace in Jerusalem, this shall never cease burning in the hearts of his people, till they shall cease to oppress: yea, though the Oppressor should prevail, yet the fire is in Zion still, a spirit of righteousness is so kindled in the people of the Lord, and in the people of the Land, that it shall never be quenched, till a King comes to reign in righteousness, and Princes to rule in judgement, Isa. 32. 1.

11. There ore it is that some speak of a Publick spirit of righteousness risen of late in the world. It began first with us in England; it followed in France, though there the fire is fiercer, the flames more furious; and a greater confusion is coming on that Nation for the blood of the Saints that they have shed, whose swords are now sheathed in one anothers bowels, not for religion or righteousness sake, as 'twas with us, but meerly, as if God would massacre them all; he smites every horse among them with astonishment, and his rider with madnesse: but he opens his eyes on the house of Judah, and makes the changes of Government in England so milde and peaceable, that the Nations about call it a miracle, to see neither a drop of blood nor a tear shed, scarce a sigh of the people, in the fall of their Princes, Zach. 12. 4, 6. compared.

12. That spirit of righteousness, that publicke spirit of liberty and freedom has been emboudged in former Ages by the spirit of Antichrist in the world, as Mr. Goodwin well observed in this Anticavalierism, p. 31, 32, 36. for as the Priest and the Prince, the Mitre and Scepter were both supported each by other: so we read in the Revelation, that the Beast carries the Whore; the Civil State bears up the Ecclesiastick; and this bolsters up the other in all unrighteousnesse, that the Church might rule; for then the Rulers may rant. Therefore as at Babylons fall the Kings and Merchants (or Ministers) cry, Alas, Alas: so 'tis like the Lord will blesse the present Government, because 'tis now as 'twas never before, that is, the Ecclesiastick state is not set up with the Civil power, nor sits in the throne, as formerly, and as 'tis in New-England this day, Ezek. 19. 3, 6, 11, 14. compared.

13. Though this spirit of publick righteousness be risen up in the Saints, yet the Saints (lying still in spiriual bondage in Babylon, in much confusion) cannot clearly see the Lord in the Clouds, nor yet men aright in these things, nor the wayes of God in the deep, nor the wayes of men in the dark, nor those crosse providences every day appearing as a wheel in a wheel, nor those whirlwinds without and within, which carry the belt of men about so quick, and so high, and then down again in the dirt, as David was, that no Saint can stand or see clearly, what God will do with Man, and with Magistrates in this Nation.

But though this *publick spirit of righteousness*, be not come forth so fully in the Saints, as to *reprove Kings*, and to *binde them in Chaines*, as it will be (for, *this honour have all the Saints*; and this will be so, till *all the Saints* be together *empower'd with God*, which is the reign of Christ) yet who knows, but that the first fruits of the Spirit begin to appear? some secret breathings after publick righteousness, some gaspings for peace, and glimpses of glory on earth; that as *Judah ruleth with God, and is faithful with the Saints*, Hol. 11. 12. so the *Saints begin to reign with God*, already, in that sense aforesaid, *Olive-leaf* p. 7.

Now this *publick spirit of righteousness* in the Saints for *ruuling the Nations*, is not by Resisting, but by Reproving the Powers; nor yet by reproaching them, but by strong rebukes. Indeed formerly the Saints have resisted (even for outward Liberty) unto blood; both King and Parliament can witness it also; but all that will be hereafter (I hope) shall be onely by sweet reproofs, or strong rebukes.

'Tis true, some spiritual men and Ministers have formerly acted in secret against the Civil Power, as Prelates with the Irish for the King, and Presbyters with the Scots against the Parliament; but our Independent brethren never did so, nor would act (I believe); onely they spake conscientiously, as they conceived, in zeal for their God, for the good of men, for the honour of Saints, for the safety of the nation, yea for the glory of the Government and Governours thereof in the reign of Christ, which though they mistake in, and have some misapprehensions in that spiritual mystery, yet (not acquainted with Mysteries of State, nor minde of God in all things) they spake simply plainly, and openly, not intending any secret Design, nor Commotion among men, but discharging their conscience in reprovng the untruths and evils of Men. But God will turn all things to good.

Yet let me say this. not against my brethren, but for the Lord in them, That though Christ called *Herod a fox*, and *Paul styled Nero a lion*, yet that was by a publick spirit in both; which as the Saints cannot now shew; so I deny not (as I said before) but there may be a *beginning* of the same spirit of publick righteousness and reproof too of Kings in the people of God this day.

Neither do I speak in this against the Powers, but for the Lord in them, who hath done all, and ordained them, and set them on high, not to throw them down again, I hope, but to exalt himself in them, and all the Saints with him, and all the nation with them in Peace and perfect freedom at last.

And as my brethren meant no hurt to the Powers, so the Powers intend no harm to them; (all is for peace and love;) not to imprison, but

but onely to *restrain* them, not from their *private liberty*, but from that *publick concourse* and *popular salutes* which might rather *oppress* their spirits, then *refresh* them. Therefore they are *retired* for a time with *Iohn into Patmos*, which was not a violent banishment, (as most interpret) but a voluntary yeelding to the hand of the Lord leading him thither, not onely from the *fellowship of his Church*, but from the *exercise of his Apostleship*, that he might *retire into the Lord*, and have larger *Revelations* in the Spirit, both of those *spiritual wickednesses* reigning in the last times, and of that *spiritual glory* to be revealed in the Saints, and to the Nations also. *Rev. 21. 24.*

But because we spake of those *reproofs and strong rebukes* before, let me tell you in a word, There is no way for peace, nor shall War ever cease, but onely by this: *he shall rebuke many people*; then *shall they beat their swords into plow shares*, &c. *Isai. 2. 4.*

How will God rebuke but by men? and by what men more, then by the Saints? yea, by the People also, who shall rebuke their princes and Oppressors, as 'tis plain *Isai. 19. 20.*

But how will God in the Saints rebuke the Powers of the earth? Why by the Spirit of *Iesus* in them, which shall make them of *so quick understanding* in the fear of the Lord that they shall judge, not after the sight of the eyes, nor reprove after the hearing of the ear. Here's a secret, that the Saints in the Lord shall judge men whom they never see and reprove what they never hear of by them. *Isai. 11. 3.* How can this be? 'Tis answered *vers. 4.* *With righteousness he shall judge the poor, and reprove with equity for the meek of the earth*: that is, the Lord in his people is laid to judge the poor. To judge here, is *rightly to consider* of the *reale*, or condition. And mark, 'tis with *righteousnesse and equity* they reprove, and for the *meek of the earth*, who sit still and are quiet in all their sufferings; yet can they see in God, and speak to God what is done among men, and by men cunning and cruel: therefore *he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked*, *vers. 4.* that as Christ with the breath of his lips made a band of *souldiers to fall down backwards*, *John 18. 3, 6.* and as *Peter* by the word of his mouth slew the wicked hypocrites, even two at once, *Acts 5. 5, 10.* so I believe twill be again, that such a *power of reproof* shall appear in the Saints, that they shall *smite and slay men* with a word's speaking.

For the hand of the Lord shall be known towards his servants, and his indignation towards his enemies, who oppose his appearance in righteousness. *Isa. 66. 14.* How shall the indignation of God be made known against them? Why his rebukes shall be with flames of fire, *vers. 15.* Where's this fire? but in Zion, and his furnace in Jerusalem, *Isai. 31. 9.*

So then, 'tis not so much by *speaking in publicke* unto men, or against men, but the Saints shall see in God mens estates and spirits, that this shall be not onely a *strong reproof*, but a *sure ruine* of such in whom righteousnesse appears not : their rebukes being *not verbal, but substantiall and strong*, yea so *fiery*, that all before them shall fall.

I know what I say in this, by experience ; and 'tis plain in the *two witnesses* (who are the small number of suffering Saints under the Apottasie :) *If any man will hurt them, fire proceedeth out of their mouths, and devours their enemies : and if any man will hurt them, he must in this manner be killed.* In what manner ? Nay the Lord knows : but as *God is a spirit*, so in a *spiritual, secret, and unknown manner*, men are confounded and killed by some poor souls, who never see nor speak with their adversaries, who neither touch them, nor think a thought of evil against them ; yet by those they are killed when once they appear against the Lord in them, and against that publicke righteousnesse so oft professed. *Rev. 11. 5.*

Lastly, 'tis clear by the Word, that *Kings and Nobles must be bound in chains* at last, that they shall not do what they list, as Kings and Parliaments have done, but what the Saints in the Spirit shall direct and advise, not with command, or contempt to the Powers on earth, but by a heavenly approach to God, and by that appearance of Righteousnesse in Him, which they wait to be revealed in themselves and in all, for the Nations peace.

'Tis true, the Saints have not been *so bold of old*, as to bring forth their spirits in publick, because the *Power* was not in the hands of the Saints, as now ; who therefore must not think to play *Rex*, as they say, and to *rant* it as they please in all *unrighteousnesse and riot*, because there is a *righteous generation, a pure and holy people* left in the Nation, that shall *never leave them alone*, nor rest from calling upon them in publicque, or (which is worst) crying to God in secret against them : yet not against them, but for them they pray, and yet against them those prayers will be, which are for them ; never was it worse with *King and Parliament*, then when so many prayers were made ; then all those prayers turned against them, because the Power of righteousnesse could not arise in either.

And this is the last reason, why of late times some Saints have been taken up into the civil state, and others to speak so much of civil things in their most spiritual discourses, because God is going *no now in higher discoveries* of himself even in *low things of the earth* : for as there is a *new heaven, and new earth* (as I said) wherein dwelleth righteousnesse, so not new forms of religion, but a power of righteousnesse is expected *newly to arise* in the Nation, not onely in the *Ecclesiastick*,

fastick, but in the *Civil state*, in *Church and Common-Wealth*, that's the new Heaven and new Earth waited for, when the Civil state shall be wholly spiritual.

Therefore 'tis a poor low thing what *some Ministers* talk of, that men must now preach of nothing but *Faith and Repentance*, and run *sixteen yeares backwards*, (as one phraseth it) into old *Puritanism again*. This is a pretty thing indeed (whereas the world is on fire like Sodom) to *look back with Lots wife, &c.* or not forget what is behind with *Paul*, when the price of the high calling of God in Christ *Jesus* is not only before us, but nearer to us then ever (the falling away being full, and Christ ready to come, and the face of God beginning to appear on our foreheads.)

I will not speak of many things now to be mentioned among men: the mystery of God, the reign of Christ, the ruine of Antichrist, the restitution of all things, &c. Is this nothing but faith and repentance? yet not to leave this, &c. though the Apostle would.

First, Was not faith and repentance but the beginnings of Christ, as the margin reads? *Heb. 6. 1, 2.* and, Are we not called to go on to perfection?

Secondly, 'Twas once said, *we walk by faith and not by sight*, but where will this be, when we shall see God, and his face, as his servants shall in new Jerusalem? and that's on earth, *Rev. 22. 4.* surely he is stark blind who hath not seen God already, rising in the Nation; in Parliament and Army before, and I hope higher hereafter in the present Powers.

Thirdly, Is there not a time, that *Repentance shall be hid from mine eyes*? *Hosea 13. 14.* Is not this spoken of the Resurrection of the dead? which though *Paul* had not attained to, yet he and all the Prophets and Apostles spake that it should come, arising of the dead *Asen* of Christ's dead body, of the dry bones out of *Babylon*, of the first Resurrection, which some blessed and holy ones shall have their part in before their brethren, though not fully till the whole body of the Saints rise together: yet some are as the foolish child that sticks in the wombes mouth, *Hosea 13. 12.* that is, they are coming forth of the flesh, but there they stick and suffer for it like fools, yet are they (as I said) coming forth out of the wombe of darknesse, defilement, and blood, wherein they have long lain, or rather, the Lord in them, who has been content for a long time to lye down in weaknesse, in low forms, and height of flesh: but now he will rise up in spirit and power, bring down the purest forms, and proudest flesh, and appear himself; first as a man of warre, breaking down all the powers of Heaven, and oppressors on Earth.

I have been silent, saith he, of long time holden my peace and been still,

still, and suffered Kings and Nobles to have their wills, now I'll have mine, saith God, and I will exalt my self alone as a Man of war: This is proper for the Civil State, Isa. 42. 13.

That which follows is of more spiritual and inward concernment, *he shall cry like a woman in travail*, to bring forth his glory in our flesh: but our flesh (as Christs) must first suffer the *pangs* of child-bearing, *Rev. 12. 2.* or God in us, vailed in our flesh will cry, *yea roare*, before his glory be revealed with power; in this he *destroys and devours at once* all our fleshly strength and weakneses too in himself, *making waste mountains and hills*, high men and things; *mountains of imaginations, strong holds of carnal reasonings*, and *every high thought that exalts it self against the knowledge of God*. When this is done, the prophesie is finished, and my work is ended.

I will encamp about my house, because of the Army, because of him that passeth by, and because of him that returneth; and no oppressor shall passe thorow them any more; for now I have seen with mine eyes. Zech. 9. 8.

P O S T - S C R I P T.

THAT which is to *highten the spirits of the English, &c.* shall be next, if God will. In the mean while, if the *Assyrian* (or any forraign Force) shall dare to tread in our borders, we shall raise against him *seven shepherds, and eight principal men*, a sufficient strength (in the Lord) by land and sea. However, *This Man shall be the Peace.*

A Call to the Churches ; Or a Packet of Letters to the Pastors of Wales, Presented to the Baptized Churches there. With a Postscript of a Welsh Dispute.

By WILLIAM ERBERRY.

What shall one then answer the Messengers of the Nation ? That the Lord hath founded Zion, and the poor of his people shall repair unto it, Isa. 14. 32.

The first shall say unto Zion, Behold them, and I will give to Jerusalem one that bringeth good tidings.

For I beheld, and there was no man amongst them, and there was no Counsellor, that when I asked of them, could answer me a word, Isa. 41. 27, 28, 29.

To the Baptized Churches in South Wales.

Dear Brethren,

Vhat I have written to the *Independent Pastors* in *Wales*, that I present to the *Baptized Churches* there, that in the first Letter of Mr. *Floyd*, you may see a man in the Clouds, come with me to his *A. B. C.* after all his teachings ; not knowing what God is, where, when, or how he is above all, through all, in all, and all of him, &c. yet in this *Cloud* coming forth from the *North*, he begins to see the *Lord in the Aire*, and meets him there ; yea in this confusion, he beholds Christ in him crucified in his flesh, whose inward flesh, and former spiritual attainments in life, light, knowledge, &c. being so slain, so dead, so dark, so confounded, that he knows not what he is, nor where he goes, and yet he is going into the *internall eternall spirit*, as a blind man not seeing any thing of Men, Saints, Offices, Ordinances, Spirits, Churches, &c. though there he be, and one of the best, yet now he is nothing, God appearing in him to be *all in all*. There you may find him following the

Ezek. 1. 4
Rev. 1. 7.

Isa. 42.
16.
Isa. 40. 16
17, 29. 30
31.
intern

Isai. 30. *intern spirit of the inward Heaven dropping down in the Nights, and in*
 20. *darknesse the Lord a light unto him; for that's the great mystery of*
 Mich. 7. 8. *Godlinesse, when God is so manifest in our flesh, that he makes*
 Isa. 40. 5, *our flesh and the goodlines thereof to wither unto nothing, that his glo-*
 6. *ry may be revealed in us, and he to be All in All.*

Isa. 29. 18. *That being blind to self, we see all things in God, being deaf*
 Isa. 26. 19. *to men we hear God alone; in the death of pure flesh, we live perfectly*
in the Spirit: thus we live in death, have light in darknesse, &c. or
the Lord onely is both lite and light unto us, we nothing, God being
All in All.

All this you may behold in this honest man, acquainted at last with the heavenly nature, walking up to the Angelicall world, and withdrawing himself into the inner world. (the more spiritual chamber) to converse with the inhabitants there, &c. looking down on the son of man as a vanity, a glance, a branch, yea a shadow yet an off-spring of the eternal root where the least child of God (like the little twig) co-saps with the other branches, of highest growth, in the most high God, or glory that is in us.

Rev. 16. All this I have hinted to you that you may (as I say) see a man in
 17. the Clouds where yet he meets with the Lord in the Ayre; on which
 1 Thes. 4. though now the last vial full of wrath is poured forth, yet there all the
 17. Saints shall meet at last in love and be ever together with the Lord, who
 hath already taken up some, and that Saint before, in whose Spirit
 we may read those secret and spiritual discoveries of God, those high
 and hidden mysteries of Heaven, which are not yet in common re-
 vealed to the Churches, who therefore understand the Language of Can-
 Isa. 19. 18. nian, nor the Contents of those lines: If any of you do, I desire your
 answer to him; for I cannot (in paper and ink) though all this be
 written in my heart by the Spirit, and Himself in me.

I have many things to say unto you, which yet you cannot bear, but you must: because 'tis a burden which the Lord layes on you, and a burthen which the Prophets have foretold upon your gathered Churches, even their confusion and fall, though some of you may rise at last, with all the scattered Saints.

Ezek. 37. The first, onely I would now convince you, that you and I, with
 31. 16, all the Saints this day, are still in Babylon, both gathered Churches, and scattered Saints, like those two sticks in divided Societies (as I have often told you) and those dry bones the whole house of Israel. even all the people of God are declared to be by the Prophet, who yet foretels their first resurrection, or rising from their graves of forms and flesh, but as none can see God but the blind, nor hear him, but the deaf, so none can rise but the dead; and the dead in Christ rise first; while those who live in Forms in the flesh of Christ, (who are the

the rest of the dead) shall not live, nor be raised till the end of the thousand years, Rev. 20. compared with Isa. 26. 14.

The Prophet *Isaiah* there shews the cause of their not rising, *Isa.* 26. 13. other Lords besides thee have had dominion over us, and that is, not only Lord Bishops, but other ruling Elders beside what the Lord ordained; other Ordinances in the Church, which never came to his minde, as I shall prove in particular (with God) another time; there being no Gospel-Order, nor Ordinance, nor Officer in any of your Churches this day.

Yea, I proved it plain at *Bridg-end*, that you are not in a capacity to baptize or be baptized, there being no true Administrator, nor a man sent of God, with power from on high to baptize: First, because you have not the faith of the Gospel. Secondly, you are fallen from your first love, therefore the Apollacy is compleat and perfect, and appears most visible in your Churches.

How have you the faith of the Gospel, since the Gospel is a mystery which none of you know, having not that manifestation of the Spirit whereby 'twas made known at first to the Apollies, and Primitive Saints and by them to the world? *Eph.* 3. 5. *Col.* 1. 27, 29. Yea one of your own Pastors or Teachers, (coming purposely to oppose at *Lantrshant*, where I was speaking of the common salvation, as *Jude* calls it) tells the people that this was not Gospel. What then I pray you? why saith he, the Gospel is that written in the four Evangelists. Then said I, Our Father which art in Heaven is Gospel. No that's prayer; but the Gospel to be preached, saith he, is, Straight is the Gate and narrow is the way that leadeth to life, and few there be that find it; so 'tis written in the Gospel of Saint *Mathew*. Sure this was not Gospel and glad tydings to all people that so few should be saved; and yet I could shew in the Spirit the Gospel of Salvation of Life, and Love in that Letter, though few find it, or the way to it, as Christ tells them.

Again, said the good Man, this is another part of the Gospel, As many as received him, to them he gave power to become the Sons of God, even to those that believed in his name. For so 'tis written in the Gospel of Saint *John*, saith he; as if all were Gospel which is written in the Evangelists; whereas Christ was a Minister of the Circumcision, or legal Teacher. Secondly, the Gospel that he taught was but in part, that which was proper onely to the Jewish Church, not that to be preached to the world. Thirdly, what Gospel or glad tydings is it to tell the world, that none should be saved but the Elect and Believers? whereas Christ came to save onely the lost, giving a word of life to all men, that they might believe, or shutting up all in unbelief, that he might have mercy upon all, *Rom.* 11. 32.

Mr. Davis
of Kellegan
16.

Math. 7.
14.

Joh. 1. 12.

Rom. 15.
8.

Mark. 15.
24.

Act. 13 48.
47.

But the man thought there was no Gospel, but what is written in the Gospels of *Matthew, Mark, Luke, and John.*

The men you must know are Ministers of the Gospel, these are the Itinerants, in *Wales*, who know no further of the Gospel then that, or what is written in the Epistles: whereas these were not that Gospel which the Apostle preached to the world, but proper to the Churches onely, to whom those Letters were written.

Again, Christ, as I said before, being a Minister of the Circumcised, or legal Teacher, taught the Gospel (as 'twas also under the Law) darkly in *types and figures, in parables and precepts*, *Math. 13. 35. John 16. 25.*

Mat. 13. Again, 'twas his design then to do so to the Jewish Church, to
 13, 14, 15. *confound them the more, to blind them, and harden them*, that they might not hear any thing, but for their own destruction; as I am perswaded the Mystery of Christ, and of the Gospel is for this cause a sealed book this day to all Preachers and Pastors of Churches, that they might be blinded, and stumble, and fall together.

Thirdly, as the *rejecting* of the Jewish Church was a way for the *receiving* and call of the Nations; so the *fall* of the Churches this day, is for the *rising* of the world, to the knowledge of the everlasting Gospel, which God alone, and not man shall teach, that is, the *Ministry of the Spirit* which shortly shall come forth with power and glory in the weakest Saints, to *raise up* the former desolations (made by the *abomination* or Apostacy) and to *restore* the *wast Cities*, (or Apostate Churches) yea the the *desolations of many generations*, *Isa. 61. 3, 4.*

Rev. 22.
17.

But to turn to our *welsh-Teacher*, before mentioned: the man it seems afterward bethought himself, and was ashamed of what he said; and therefore followed me to my *Inn*, desiring to be friends with me; which I ever was, and am still to him and to all men also.

But see how unconstant and unquiet the poor creature was; for because he had then with his Clamors confounded the Auditory, and to his power made that which I had spoken in publick to be of no effect, or forgotten: I promised to speak once more to my honest Country-men there in that place, a fortnight after; when he coming there again, *stept up* before me to preach in *Welsh*; whom yet I quietly heard all the time, till he had ended his Sermon, not contradicting him at all, though I could in many things, and in most.

Afterward I began to speak to the English, (for many of the *Welsh* understood) declaring something concerning the glorious appearance of the great God in the last dayes; that he would so appear in
 man,

man, that men should be madelike him, that God would be both a Heaven and a Hell to men, that most men should be in a Hell upon earth, as that some should have a Heaven here; I mean the inhabitants of the new *Jerusalem*, the onely thing I was alwayes upon, to my dear Country. I also spake of Gods coming forth as Fire in the last times, &c. but had no sooner finished my discourse, but the Gentleman starts up again, and begins to contradiet and withstand my words the second time, to the trouble and tumult of the company; who being strange to such open affronts, and publique contests in the Church, began to forget what they heard before, and to rise up on their seats, as if they were to see a shew.

Upon this, without answering a word, I went out of the place in silence, leaving the man to speake what he pleas'd to the people; but as I was going out of the Church, he turning about and crying after me, I answered no more but this unto him; Mr. *Davys*, you will be shortly in the Fire (for the fire was that I then had spoken of) and so I departed in peace.

But (as I said before) let all men judge from that aforesaid, whether such men are fit to be Ministers of the Gospel, who think the Gospel to be that, which is written in the four Evangelists, or in the Apostles Epistles; whereas the one is but an Historical relation, or report of Christ in his life and death, &c. The Epistles are only particular Letters of some special concernment to the Churches, not that which the Apostles preached to the world; and as Christ was a Minister of the Circumcision in the days of his flesh, while he was alive on earth: so Christ never preached the Gospel indeed, till after he was dead; then he came forth in the Spirit preaching peace, &c. Eph. 2. 17. in the Apostles.

And the Gospel which the Apostles preached to the world, 'twas not that which they wrote to the Churches, nor yet what they read in the Scriptures of the Prophets, (for to what purpose was this to the Heathens, to tell them of *Moses* and the *Psalms*?) But the Gospel was a Mystery, which in the light of God, they could manifest to men, and make all men see themselves, in God, that's in Christ.

Yet most of the Independent and Baptized preachers of the Gospel, know no farther of the Mystery, then what is written in the Letter of Scripture, especially in the Evangelists or Epistles, whence they can only take their Gospel-Texts.

Indeed Christ being a Minister of the Circumcision, and preaching the Gospel in part (as I said) in a legal manner took a text of Scripture out of the Prophets; as the Apostles also preaching to the Jews made use of the Scripture to them, *Luk* 4. 16. *Act* 13. 27. *Act* 15. 21. compare.

Act. 14. 17.
Act. 17.
27, 28.

But preaching *the Gospel to the world*; they neither mentioned Scripture, nor spake from a text; for what was *Moses and David, and the Prophet*, to those who never heard of such men, nor owned their writings? though indeed indited by the *Spirit of God*, 2 *Pe.* 1. 21, which *Spirit moved* those who spake the same.

This I only speak, to shew the *Ignorance, or inconsiderate proceeds* of our Gospel-preachers, who know not what they say, nor the way they go, nor the work they do, nor the word they speak, nor the Gospel which they pretend to preach unto the world.

But because I now write to the baptized Churches, I would convince them also of this, that they are not the true, nor can baptize in truth, having not a Gospel yet manifest among them: I say, not manifest; for there may be a seed of it in them, as also was in Legal Saints. I will not mind you of those two Scriptures, mentioned in the following dispute, *John* 7. 38, 39. and *John* 14. 12. nor yet a third proof, *Mark* 16. 16, 17. *He that believeth and is baptized, shall be saved, and these signs shall follow them that believe. &c.*

1 *Cor.* 1. 7.
1 *Cor.* 12.
7. compare.

Those *signes did follow* Gospel-believers, at least every Gospel Church of believers: in whose members as that faith was manifested; so especially in the *Ministers or Elders*, who by laying on of hands on the sick, and by prayer of faith, could save the sick from death. The Oyle then used being not a physical receipt, or chirurgical salve, nor yet an empty Ceremony, but a *signe of the Spirits presense in the Church*, and power in the Elder to heal the body, as well as the soul, *James* 5. 14, 15.

1 *Tim.* 4.
14.
2 *Tim.* 1. 6.
compare.

I will not mention that other *laying on of the Presbytery or Eldership*, in ordaining by a gift of the Spirit ever given thereby, as (with God) I shall shew hereafter; only now 'tis clear, there is no Gospel-faith in all the Churches this day.

Know then that in the Churches of Christ, there was both the gift of Faith, and the grace of Faith; the one in some Church-members (as well as in Ministers) 1 *Cor.* 12. 9. the other was common to all believers; though some that were carnall then in Gospel-Churches, had but a legal faith, because carnal, 1 *Cor.* 3. 1. *Heb.* 5. 12, 13. compare.

As for Gospel-faith, suitable to that present state of the Spirit, and spirituall Saints; it was (though not differing, yet) diverse from the legal faith of Gods people under the Law: true faith was ever the same for substance, but not for manifestation, as the Gospel is everlasting, and Christ the same to day, yesterday, and for ever.

But as Christ was only vailed in the Law and revealed in the Gospel; so the Gospel and Christ Jesus were both *Mysteries hid since the world began from the Sons of men*, yea from the Sons of God under

der the Law, *Rom. 16. 25. Eph. 3. 5. Col. 2. 6. compare.*

This Mystery was not manifest, till to the Apostles and primitive Saints by the Spirit, *Eph. 3. 5.*

That Spirit was not given before, yea the Spirit was not at all, as the Greek there reads, *John 7. 39.*

And so that Spirit is not now, not the *Baptisme of the Spirit*, which the Apostles themselves had not, while Christ was with them in flesh; and though after his resurrection he *breathed the Spirit on them*, yet they were not baptized with the Spirit, till afterward. Before which given, they could not go forth to teach all Nations, and Baptize in a Gospel-way, *Act. 1. 4.* John 20. 22. Acts 1. 5. compare.

Therefore *Gospel-Believers* could not be before the *Baptisme of the Spirit*; that is, the pouring forth the gifts thereof, on the Church, *Act. 2. 33, 44. 1 Cor. 12. 7 9. compared.*

Besides, as the object of a Gospel-faith was a mystery, that's *Christ in us the hope of glory*, the Son of God revealed in us, living in us, and dying in us, and we crucified with Him (for both *Christ and him crucified* also was a mystery, as the Gospel the object of that faith) so this Gospel-faith was a mystery likewise; the *Mystery of Faith in a pure conscience*, *1 Tim. 3. 9.* Joh. 4. 20. Col. 1. 27. Gal. 1. 15. and 2. 20. compare. 1 Cor. 2, 2, 7, 12, 13. vers. compare.

But the object of a *Legal faith* was no mystery, but a plain promise or God in covenant, not God in Christ, for this the Apostles themselves knew not in the days of his flesh: *Ye believe in God* (saith he) *believe also in me*, &c. Legal Saints believed on God, not on Christ, (for Christ was a mystery not yet manifest); or to *believe on God by Christ*, is that which believing Christians this day know not, nor consider. For what's this? why first, 'tis to know Christ in the Father, and the Father in him, and he in us, and we in him, *John 14. 20.* Secondly, to know Christ as the way to the Father for us, *vers. 6. 7.* How to? *he that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me*, that's the Father in me, *John 12. 44, 45. John 14. 9. compared.* What's that? 'tis thus to me, he that sees God in Christ, and the Father in him, may as well see God even the Father in himself; for Christ is in us, and we in Christ, that is God in our flesh, as in Christ's; for *Christ and we are perfect in one*, one with the Father; thus he is the way to the Father, and thus by him (as the way) *we believe on God, who raised him from the dead, and gave him glory, that our faith and hope might be in God*, *1 Pet. 1. 23.* So that in truth, to believe on Christ, is not to believe on Christ, but on the Father in him, God in his flesh, and in ours also; for our faith does tend, and end in God, yet through him and by him, as I said before.

So here's the *misbelief of Churches* this day; their faith is only

on *God as the Jews*, or only on *Christ as deceived Christians*, not on *God and Christ*, or on *God by Christ*.

Mark 6.

17.

Mat. 17.

20.

Mat. 21.

21.

compa. c.

Josh. 6. 13.

Judg. 7.

20.

Math. 21.

22.

Jam. 1. 5. 6.

Isa. 54.

11.

And by this it appears, there has not been in the Churches a Gospel faith, at least formally, for virtually there might be in some, but *formally and effectually there has not been a Gospel-faith in the Saints* these 1400 years: for what signe has followed any that believed? who could ever *shew the Gift of Faith*, when the grace of Faith is scarce known? what mountain or mighty thing has been done, or done away and removed, meerly by Faith? for an outward force and strength of man has always attended great acts in latter times; but where's the fall of *Iericho's* walls by rams-horns? or *Gideon's* conquest by broken pitchers and *lights held up in his hand*? Oh! this new light believers are afraid of, or to hear the sound of a Trumpeter.

All things, saith Christ, *whatsoever you ask in prayer, believing, ye shall receive it*; that is, asking in faith nothing wavering, &c. though the man want wisdom, yet he shall have it liberally given him of God, saith *James*: how then are they who pray most the greatest fools, both Papists and Protestants? then is not the wisest man as a wave of the Sea, when the Sea is over the whole earth, and the best are in the waters?

Truly we are all sick, let us send then to the Elders of the Church, and see if they have the prayer of faith to heal us, or heal themselves from the stroke of their wound, *Isa. 30. 26. Ier. 30. 17.*

Col. 4.

15.

1 Pet. 1. 12.

Who among all the gathered Churches can hold forth a Gospel-faith to the *scattered Saints*? who of all their *Gospel-Ministers* can go forth freely to the world? where is the *Power from on high*, or *holy Spirit sent down from heaven*, for that work?

Ag. 2. 44.

Ag. 4. 32.

Yea, where's the Spirit of Faith in any of their Believers? *Gospel believers were all of one heart and one soul*, because but *one body*, &c. ours are all divided: believers then had all things common, &c. our Churches and Christians are all for *self-interests*, and to seek their own.

This is not love, as I shall shew anon, nor faith indeed which works by love.

All have not faith, said the Apostle in those Gospel-times: No man has a Gospel-faith in these times of the Apostacy, and being of the Saints in *Babylons* captivity.

Yet this is the confusion that hath ever followed the Churches to this day, to take up the Apostles words and writings, and to apply that to our selves, which was possible to those times, and proper only to primitive Saints and Churches, where that power was, which is now wanting to all the world.

Thus the Baptists now take up the *Apostles call and commission*,

son, which was never given them by Christ, much lesse by the Spirit afterward.

Again, like the Angel of darknesse (or Devil) cutting off part of Gods word, they still tell their Profelytes, *Go teach and baptize, &c.* Mar. 3. 6.
whereas 'tis written, *Go Teach all Nations, and Baptize, &c.* Mat. 28. 19.

Thirdly, 'twas not directed to the Disciples, but to the Apostles upon this ground; and the Eleven are mentioned by *Mathew* and *Mark*: for every Disciple had not that power from on high, to Teach all Nations. Mar. 28. 16.
Mark 16.

Fourthly, Who can shew unto us that he is sent of God to Baptize? seeing none baptized but either the Apostles, or such who had a manifestation of the Spirit, to confirm their call, as *Philip* and *Ananias*. 14.
A.R. 8. 6:
A.R. 9. 17.

Lastly, 'Twere well if they would not onely chuse their members by a confession of faith, but catechise them, and themselves first, in the doctrine of Faith.

For the *Mystery of Faith* was more then men imagine, and it may be more then *Paul* wrote to the *Romans*, and Churches of *Galatia*: for both it seems had gone so far back to the Law (*to begin in the Spirit and end at the flesh*) that the Apostle goes no farther then a *Legal Faith*: for *Faith as justifying* was no more; and Faith on the promise was no higher then their Faith under the Law, as is proved in the dispute hereafter. Rom. 4. 2.
Gal. 3. 3.

Gospel-Faith was wholly exercised in our union with God in Christ, and Christ in us; which *Paul* rather points at in himself, then teacheth the Church, unlesse what he hints to some *spirituall Saints*, therein, who had the *anointing in them teaching them all things*, that they needed not that any man should teach them: Therefore as Christ never heard any man preach; so neither did the Apostles hear one anothers preachings, or sit at a Sermon, as our Gospel-preachers do. Gal. 2. 20.
1 John 2. 27.

This I onely speak by the way at present, and another thing, that the Apostle never preach'd a common-place of the nature of Faith or repentance to bring people to repent and believe, but so preached Christ to all, that they might believe and repent.

Gospel-Faith properly was this, in *knowing our fellowship with the Father and the Son in the Spirit*, to know our union with God in Christ, and Christ in us, that we are in one with the Father, as He, in the same love and life in God with him, *John* 14. 19. *John* 17. 1, 20, 21, 22, 23. now the *mystery of God even the Father and of Christ* was not manifest to any under the Law; not to *Abraham* himself, who though he saw the day of Christ, yet it was a far off, for *John* 8. 56.
to the Fathers saluted the promises, whose faith was on the Heb. 11.
promise 13.

promise or power of his God in performing the same, and so its justified, *Rom.* 4. 14. to 21. But the justifying faith of Christians was on Christ dying and raised up, *vers.* 24. 25. though Abraham in a typical mystery believed on Christ dead and raised in his son sacrificed, and slain in purpose, *vers.* 17. and raised in a figure, *Heb.* 11. 19. But as Christ was a Mystery, so his death and resurrection was a mystery also, that none but the Apostles could manifest it by the Spirit; which being not given to anyone living, the Faith which comes by hearing is no higher then theirs under the Law, to justify and to save; yea we know by experience, the best Preachers when they would raise men to believe, pitch them on the promise, not on that power from on high, or promise of the Father, which they that believed on Christ did receive, and by which the first Preachers of the Gospel brought men to believe.

But take faith in the lowest acceptance (for justifying Faith was but of a Legal temper) which the Church of Rome beginning to fall from, the Apostle is faine to set before them the faith of Abraham and David, &c. (to whom the mystery of Christ and of the Gospel being not yet manifested by the Spirit, as to the Apostles and primitive Saints) that Faith of theirs was but suitable to a legal estate: I say, take Faith in the lowest acceptance, as justifying before God and men, as working by love, where is it? when there is no love among you, neither to other Churches or Saints differing from you, nor to your own Churches who differ in doctrine (as I have said before) much lesse love to all Saints, to those scattered ones, who cannot come to any of your Church-ways: as for love to all men, its a thing you look not after, though this be a higher degree of love, then brotherly kindnesse, or love to the bretheren, 1 Thel. 3. 12. 2 Pet. 1. 7. compared.

Rom. 3.
13.

Rom. 4. 3,
6.

The word
doubled.

Col. 1. 4.
Tit. 3. 2, 4.

But alas, the brotherhood is broken, *Zach.* 11. 6, 14. *vers.* there is not love to the bretheren among you, not only love unfeigned, but love out of a pure heart fervently is not to be found, (for the love of the best is but cold, God knows) not that fervent unfeigned, that is, without Hypocrisie, 1 Pet. 1. 22. *φιλὰς ἀλλήλων ἀνὰ καθαρόν*.

Oh! How far are believers from that love the Apostle mentions in fifteen several signes thereof, 1 Cor. 13. 4, 5, 6, 7. Love suffers long, and is kind, love envyeth not; again love seeketh not her own, thinketh no evil, is not easily provoked, &c. where's this in our passions, pride, self-seeking, evil speakings, envy, arise together?

Again, Love is not puffed up, doth not behave it self unseemly. What unseemly, silly, frothy fellows are many Church-members and Ministers also? who know not how to behave themselves before their betters.

Again,

Again, *Love beareth all things, believeth all things, hopeth all things, endureth all things.* Pray tell me, if you have parts and patience, what difference between *bearing all things, and enduring all things?* Love alone can resolve the question.

But where's Faith or Love? for both are one, Faith works by Love, and love believeth also, believeth all things: therefore there being no love, there is no believer among you.

By this shall all men know that you are my Disciples, if ye love one another; all the world sees now there is no love in the Churches; how can they then be the Disciples of Christ, who are thus divided, and dash one against another? not onely brother against brother, but Church against Church: Churches of Saints; Good-Lord, saith the world, what shall we do? whither shall we go, when Churches go this way and that way, one against another?

Ah poor *Wales*, many Pastors have destroyed thee, and distracted thee! How many have I heard crying out, where to find their Religion; thir old Priests and Common-prayer are gone, and new Pastors and Preachers, are come in, who cannot agree together: Oh! that God would send men of one mind to minister a word to *Wales*, were it but to speak love, or to shew the Lord Christ that's love in practice, in pureness, in power and peace, 1 John 4. 7, 8. to the end.

Indeed brethren, there is much love among your Church-members, in word and tongue, calling one another Brother and Sister; but where's *Lots* love, to call *Sodomites and Sinners*, Ah my brethren no not so wickedly! But when ye shall remember your ways and be ashamed then you shall receive your Sisters, your Elder and Younger, for God gives them unto you for Daughters, but not by your Covenant, Ezek. 16. 61. *Sodom and Samaria* are the Churches sisters, vers. 46. *Samaria* is the false Church state; therefore the *Jews* hated the *Samaritans*, who yet walked in Ordinances, and waited for the Messiah as well as they, John 4. 20, 45. *Sodom* was no Church at all, but Sinners like Heathens; yet the Church of the Jews is called in her Ministers and Members, Princes of *Sodom*, and People of *Gomorrah* though abounding in Ordinances, Isa. 1. 10, to 16. vers.

Yea I shall prove (with God) hereafter, that all those sins of *Sodom*, spoken of, Ezek. 16. 49. are in the present Churches, who are worse then *Samaria*, vers. 51. Papists, Prelates, and Presbyters, have not committed halfe of your sins; yea the Independent Churches have more love then you.

But when the Baptized Churches shall bear their shame, and be confounded in all that they have done, vers. 54. though your Sister *Sodom* was not mentioned by your mouth in the day of your pride,

before your wickedness, or false worship was discovered, &c.
 Rev. 10. 7. *vers. 46. 57.* yet when God remembreth his covenant with you,
 Rev. 14. 6. manifesting his grace to you, and his love to you, and his love to
 compare. the world, with you (for so the everlasting Gospel will, when the
mystery of God is finished and fully known) then you shall remember
 your ways, and receive *Sodom* and *Samaria* as *Sitters*, *yea they shall*
be unto you as Daughters, *vers. 61.* For your love shall be so dear
 Mar. 28. unto them, not onely love one to another, but toward all men :
 20. thus 'twas in Gospel-Churches, this will be again, and more also,
Observing but not by thy Covenant saith, God not by your Church-covenant (never
all things known in Gospel-Churches) : by your Covenant, none are called
whatsoever Bretheren save those of your own Church ; not visible Saints, much
 I command you. lesse sinners.
 The Bap-
 tisme of the
 Spirit was
 the first
 Gospel-
 command
 of Christ,
 before wa-
 ter-Bap-
 tisme in a
 Gospel-
 way.

Truly this want of love to all men, shewes, you have no true love
 among your selves, no love unfeigned, out of a pure heart, fervent-
 ly one to another. You speak much of the command of Christ for
 baptisme, but let me ask you one question, why do ye not obey all
 the commands of Christ in his Apostles, yea what he commanded
 himself? *Paul and Peter* laid this Command on the Churches of
 Christ, *Greet ye one another with a holy Kisse*, 2 Cor. 13. 12. Greet ye
 one another with a kisse of love, 1 Pet. 5. 14. The Papists have a
 Pax to represent this, for all must kisse the Pax when they come to
 Masse, in remembrance of *this kisse of love* : but ye (brethren) have
 not so much as a shew of this ; lesse love among the Brethren then
 among Popish Churches : how can you dispense with this Aposto-
 lique command of Christ? how can ye omit this *kisse of love*? will ye
 say of this, as ye do of the gifts of the Spirit, that 'twas extraordi-
 nary onely for those Apostolique Churches? this indeed is the Popish
 distinction, which Protestants have learnt from them : but we have
 prov'd before, that those spiritual gifts were commanded to be fol-
 lowed, because for the edifying of the Church, 1 Cor. 14. 26.

If those gifts were extraordinary, are Gospel-graces so? for their
 Faith you cannot shew, nor their Love we cannot see, nor a shew
 of it : for where's the *kisse of love* so oft commanded? 'twas not
 a Courtly ceremony, nor a wanton kisse, but a *holy kisse*, the *kisse of*
love 'twas ; when spiritual Saints at the sight of each other (especial-
 ly coming together as one body to break bread, as the body of Christ)
 saluted one another with a kisse, with a hearty kisse; they hug'd
 each other, they embraced and kissed when they met, as if their souls
 would move forth and meet together at the lips : for as they were
 all of one heart and one soul, so their soul saluted at each other's lips ;
 that was their *fervent love*.

Act. 4. 32.

But again, where are your *feasts of love*, that were once in the
 Churches.

Churches of Christ? love is a stranger to you, you know it not, nor the seals of love what they were, wherein they did not *canare* *canam, sed disciplinam*, as *Tertullian* tells you. 1 Cor. 5. 8.
Jude 12.
compare.

This shews, the falling away is come upon you, and that Apostacy foretold by the Apostles is come upon you in perfection, having no gift of the Spirit, nor yet the grace of Faith; which because 'tis a secret thing, and hidden in the heart, you cannot so easily be convinced of; but Love is a visible glory, that may be seen of men: yea saith also; for *shew me thy faith by thy works*: and as faith works by love, so the labour of love cannot possibly be hid, but 'twill appear to all; but in you it doth not: therefore the first appearance of the *Apostacie or falling away* of the Churches, was in *leaving their first love*; for as the seven Churches of *Asia*, were types of the Apostolique Churches enclining to an Apostacy: so *Ephesus*, the first, is charged with this that she *was fallen from her first love*, as *Laodicea*, the last (being the Type of these last Churches) is commended for nothing, but condemned altogether, for want of *zeal or fervent love*; though the *Baptisme of the Spirit of & fire*, was that especially wanting in that Church, & in all this day, who are not hot nor have any Spiritual gift at all; yea nor any grace of the Gospel, as I shewed before. Jam. 2. 8.
Rev. 2. 4.
Rev. 3. 26.

For this cause, Christ foretold, that at his coming, *Because iniquity should abound, the love of many would wax cold*: Noting, first, that iniquity would abound in the Churches, as to be carnal, covetous, unclean, proud, and peevish, without faith or love. Secondly, men looking upon Churches in this condition, would have but cold love unto them, whose love is so cold one to another. But thirdly, here's the *height of love*, (the love of such who are saved from the Apostacy) to love those in whom *iniquity abounds*, to love the Churches, though *iniquity abounds among them*; for love *believes all things*, and hopes all things; be- Math. 24.
12.
1 Cor. 13.
7.

lives the best of all, and hopes they will be better.

But yet there is one mark of love I have not mentioned, that's Christ's love, not in word and in tongue, but in deed and in truth; pray what's that? 'Tis 1 John 3. 16. *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our life for our brethren*. Here's first a Mystery that men know not; how God did lay down his life: for the death of the man Christ, all conceive; but how that man was nothing but God manifest in flesh, and how *God shed his blood*, crucifying that flesh to himself, is the Mystery of Christ and him crucified, not known to the Churches: but because God laid down his life for us, we ought to lay our life for the brethren; Here's *love to the brotherhood*: and mark it, this love is commanded, as well as baptism; *we ought so to love the brethren, as to dye for them*.

Oh that my dear baptized brethren could once dye to their own life, their living in the world according to Ordinances, Col. 2. 20. Ordinances that shall be proved (with God) not to be of a Gospel-appointment or power: will you not die to these? if it be proved unto you, that having not the baptism of the Spirit and of fire in your Church, you have no power to baptize with water; I mean, in a Gospel-way. Secondly, that there is no true Administrator sent of God to baptize. Thirdly, that Water-baptism was not by dipping, but by washing the Disciples feet, called Believers going down to the waters up to the Ankles.

Oh that you could dye to your own own life, to flesh and blood, to that reason and understanding of yours, raised on the traditions of men!

Yea, that ye could dye to your own credit, content, comforts; Truly 'twill be to your credit to disown and lay down your Principles and practise of dipping so long continued.

Joh. 16. 7. I know you have much content and comfort in your performances and gathered-Churches, while many scattered Saints are mourning over your Formes, and their own flesh, yea to the flesh of Christ being dead unto them; as the Disciples did at the departure of Christ, when that pure flesh of his must suffer withering and weakness, and his flesh be taken from them, they had sorrow of heart, while the world did rejoyce; that is, while the Church of the Jews (which was but a worldly Sanctuary) were rejoycing in their Ordinances, in their Temple, and Church-fellowship.

Joh. 16.
20.
Rev. 11.
10.
Compare.
Heb. 9. 1.
Zeph. 3.
18.

Psal. 137.
1, 2.

So many scattered Saints, are weeping and full of sorrow, in their bewildernessed state, in the want of the solemn Assembly, because it cannot be; yea, by the waters of Babylon they sit down and weep, while you are dipping in them; and while others are merry with singing of Psalmes, your brethrens Harps are hanged upon the Willows, (on fruitless trees) because they cannot sing one of the songs of Zion, they being in a strange land, not in the life of God alone, but living still in Babylon, in flesh, and self, in which they feel themselves imbondaged. We your brethren are not alive, but dead in Babylon, as dry bones there we lye, even your brethren.

And will ye not yet dye for us? have ye not that love as to give your lives for you brethren? Truly if you did live indeed, you would give your your lives; but because you are dead, you cannot do it.

The Church of Sardis had a name, that she lived and was dead; you have the name of a Church, of Church in order, of Gospel-ordinances, but are they not all dead Forms, are not your fellowships divided also?

This shews you are dead as the dry bones in Babylon, because you are so

so divided, as those *two sticks*; so your best Societies are, even *Ju-
dah and Israel, Independents and Baptized Churches*: For (as I shew-
ed before) the Gospel-Churches were but one Body, had but one
Baptisme, there was the unity of the Spirit in the bond of peace;
but now not onely the *staff beauty, but the staff Bands*, *that's the
brotherhood is broken, between Judah and Israel*, Zach. 11, 10,
14.

So now beloved, whether you will dye or no for your brethren,
you are but the dead *Body*, and yet you are the *dead body of the Lord*;
that's your comfort and mine, that you shall rise at last: Onely
know at present, that you are but the *dead body*; so indeed the Church
under the Law, was under a *Ministry of death*, and so the Gospel-
Churches were *Dead also*; for *ye are dead, and your life is hid with
Christ in God*. More life was manifest in the Gospel then under the
Law, their life being not in Ordinances, as the Legal Church; but
their life was in Christ, and with Christ in God; but because
they knew God but in part, saw but in a Glasse darkly, because their
life was hidden from them, therefore they were said to be dead still;
and so the *Gospel-Churches were but the dead body then*.

Yea, their Gospel-Ordinances indeed were but to death, they
held forth nothing but the death of Christ, as in *baptisme they were
baptized into his death*; in breaking of bread, they *shewed forth the
Lords death*: and as the breaking of bread was the communion of
his Body; so the Church then must needs be but the *dead body of the
Lord*; but now in *Babylon* we are not onely the dead body, but dry
bones.

And as death appeared in their worships, so in their walking in
the world, they were dead to it, and the world dead and crucified
to them, for they always *bare in their body the dying of the Lord Jesus*,
(which made them wait for the resurrection of the dead) that the
life of Jesus might be manifest in their mortal flesh; in which when
the life of Jesus appears, then the body is said to be raised: this
is the resurrection of the dead *Paul* had not attained to the redemp-
tion of the Body which *Paul* waited for, *Rom. 8. 23. Phil. 3. 11.*

And not onely for himself, but he waited when all the Saints
should rise with him in the Body: for then the Body of the Lord, the
dead Body of Christ, is raised out of *Babylon*.

Now Brethren, we all in these days are not only his dead Body as
the Legal and Gospel-Churches were, but we are the dead body in
Babylon; yea we are dry bones, very dry; not only dead, but long
dead, for many hundred of years the Churches have been so, ever
since the Apostacy: which Apostacie is now manifestly revealed in
the Churches: I say, we are dry bones, not only the dead body, as
Gospel-

Ezek. 37.

12.

Isa. 26. 29.
compare.

2 Cor. 3. 7.

Co. 13. 3.

1 Cor. 13.

9. 12. Verf.

Rom. 8. 3.

1 Cor. 11.

26.

Gal. 2. 20.

2 Cor. 4.

10.

Gospel-Churches were, who had the flesh of Christ on them, and the Spirit of Christ in them ; I mean the manifestation of the Spirit in manifold Gifts ; for that was the Spirit which Jesus gave when he was glorified, which we have not, and therefore are dry bones.

Again, we have no flesh, not the flesh of Christ on us, I mean his crucified flesh. (for that the Gospel-Churches had, and gloried in it) but the *Crosse is a thing now we cannot abide to bear* ; as if we had tasted the delicacies of the Whore, we with our Churches must bear rule in Common-wealths and Kingdomes, yea though *Christ's Kingdom was not of this world*, yet the best of us fancy a reign of Christ on earth for a thousand years, and the Saints to reign with him in an earthly manner, and outward observation, with rest and peace, and power, and plenty ; this was not the flesh of Christ.

Rom. 5. 3.
Osl. 6. 14.

Joh. 18. 3,
6.

Luke 17.
20, 21.

Thirdly, I shewed we, have not the flesh of Christ in us, not the *Faith of the Son of God*, nor that *love in the Spirit*, nor so much as Scripture for any of our Gospel-Ordinances, as I have and shall prove (with God) another time.

Fourthly, we are dry Bones, very dry indeed, if our Faith be dead, and no Gospel-Faith nor yet any knowledge, so much as of the Ordinances we live in : for which of the Churches conceive all this while, that Baptism and Breaking of bread did hold forth nothing else (even to Gospel-Saints) but the dead body of the Lord, which they also were indeed ?

1. Pet. 1. 3.
Ezek. 37.
11.
Compare.

Isa. 26. 29.

But we (as I said) are dry bones, farther from life then they, because we think we are alive, when we are not onely dead, but dry bones, yea very dry indeed, that we know not our life at all, Ezek. 37. 3. Yea we are so dead and dry, we have neither Faith nor Love, nor yet any *lively hope by the resurrection of Jesus Christ from the dead*, the fruit of whose resurrection we look not for, till many hundred years hence at the last day, when we are dead and gone, and turned to dust, or dry bones ; whereas we consider not we are *dry bones* already, and dwell in the dust this day.

I do not condemn you (brethren) for this, that your hope is not lively, that you look not for your resurrection from *Babylon*, for you are but *dry bones*, the whole house of Israel was so, and they say, *our bones are dried, our hope is lost, and we are cut off for our parts*, Ezek. 37. 11. that is, it may be other generations may see the glory talked to be in the last times, but we are cut off, for our parts ; our children may possesse it, but for our parts we have no hopes to enjoy it, or in this life to be raised out of our graves.

But Oh my people (saith God,) I will open your graves, and cause you to come out of your graves, and bring you to the land of Israel, verie

Pray (brethren) consider, God will not only open your graves, that you may know you are dead and dry bones, but he will cause you (whether you will or no) to come out of your graves, (of forms and flesh,) and bring you to the land of Israel, to live in the Spirit, to see your life in the Lord alone, that your life may be no more hid with Christ in God, but that Christ who is your life shall appear in you, and your life may appear to be in God.

The greatest work that God hath to do with you this day, is to make you see you are dead; that's the end why he does dash and divide you, disquiet and destroy all your comforts; for I know you are shaking already, and 'tis a mercy to you, that God will disquiet the *Inhabitants of Babylon, that you shall have no rest, till you return to his land,* even to the Lord that lives within you, and loves you as his own Son, though the Body be dead; for then (when dead) the beloved of your Father was in perfect union with him, as well as when he was living in the flesh, and doing wonders in the Spirit. Jer. 50. 34.

Oh brethren, see your selves at last the dead body of the Lord, for then you shall arise and live; *Thy dead men shall live, together with my dead body they shall arise; awake, and sing ye that dwell in the dust,* (that's dry bones) *Isa. 26. 19.* This cannot be meant of the last resurrection when all shall rise; for here some shall not rise, *vers. 14.* but you brethren shall rise; when? as soon as you are become the dead body of the Lord, for so the words are read, *Thy dead men shall live, my dead body they shall arise;* that is, when we see our selves the dead body of the Lord, we rise and live immediately in the midst of death, and *sing in the dust;* yea, though dry bones, and in the lowest estate of flesh, we can comfortably wait for the Spirit, and for the coming of the Lord in us, that by the same Spirit which raised his dead body, we the dead body of the Lord may be raised up together with him.

Truly brethren, the living God knows, that all I have written, or shall, is not intended by me to trouble your walkings, but to give you rest in the Lord alone at last; not meerly to throw down your Churches, or for your fall, but to raise you up, that we all may live together with Christ in God. Farewell.

Yours,

William Erbery.

A Call to the Churches: Or, a Packet of Letters to the Pastours of Wales.

For Mr. *William Erbery*.

THe Milk and Honey (ever-remembred friend) which formerly I sucked in your Ministration, makes me apt to conclude that your pit is not dried up, nor your root withered, but that the intern Spirit of the inward heaven doth reign in you in the night. It's many years since I looked on you as an Image; I never heard (nor had a line) from you (as some hereabout had.) It may be you thought me lesse teachable, and more incapable of understanding then some others; indeed I am so. I knew not where to direct a line to find you, by reason of your private life, which to some is safe and serene, and to others tempestuous and dangerous.

The Hermite is not very useful to man or beast (nor the Christ to him) because Talents will rust and rot the living creature, unlesse they be thrown out of your private chest and ship. The Prophets, Apostles, &c. spake to God (the Eternity), listened to him, and spake from him; they writ, they preached, they charged their Ambassage, as the heavenly true Spirit spake to them; and that creature was ever the basest, that did trade least between the mother (the heavenly nature and angelical world) and the sinfull children of men (now out of Paradise, wandering in the heart of this shadowy world.) The more you be in the heavenly action (which is publick also to millions every day in the year) the more like the God of all beings and inhabitant of eternity. I do both long and profess to become a little child again, willing to learn my *A. B. C.* anew, if my once-dear School-master *Erbery* can teach it me (*for I must not take printed Pictures instead of real Letters.*) I am daily longing to withdraw into the inner world, (the more spiritual Chamber) to converse with the inhabitants, that know how God is the Father of spirits, lights, loves, and mercies, in his begotten Word and generated Spirit. I desire you (according to your attainment) to help me (I mean to scribble a few lines to me) in answering these things. How is God above all, through all, and in all his people? How all things are of him, through, and to him? How do we live, move, and have our being in him? what is that heresie of perdition the

the holy One (in *Peter*) mentions? and chiefly what, where, when, and how, God is?

I am not ashamed to enquire, or wait of a meer post near the gate of the wisdom of God, about these matters; neither do I disown you (as some strange notionist, or sceptrick gnostick) in what you in the light of the Father, can or will hold forth, for satisfaction by the Spirit; for since I knew you, or tasted the wine in you, I ever lodged respectful thoughts of you, I fear neither truth nor its enemies; I would try all things (all spirits, bodies, and beings in the light, liberty, rest and power of the Spirit of Jesus :) and because a son of man is but a vanity, a very glance, a branch, a shadow, and off-spring of the eternal root; therefore one branch may co-sap with the other, and the litle litle twig (near the root) doth communicate in juice with the highest-flown branch of the same tree. I doubt not but the whispering of the melodious love from any (though from poor me) might refresh you under the Sun, in this vain vapourary life: This is but a word in haste and heart, to invite (if it seem good) a line from you, and then the few lines (that concern you in my inward book) I may better transcribe. My true love (with my wives) to your self and your rib; begging we may rightly take in, and not mistake the first and second man, and the third form that is at hand. I only beg of you a sound about your grounds in Scripture-nature, and in the internal eternal Spirit concerning Men, Saints, Officers, Ordinances, Churches, and Societies of men. *No more then, but that I am.*

*Wrexham 1652,
29 of 4 Month.*

*Your fellow-branch at the feet
of the God of all flesh,
and Father of all Spirit.*

Mor. Lloyd.

I have a word with you, when first you be pleased to let me hear from you.

For Mr. Morgan Lloyd.

SIR,

YOURS of the twenty ninth of the fourth month, I received at *Roth near Cardiff* this 12 of *August*; and I return an Answer in
H h 2

in silence, seeing we are both in the Eternal Spirit, with the spirits of just men made perfect, where there is no need of speech to communicate our thoughts or attainments each to other; being taken up into him who is our All, and all in All.

There the Mystery of the Resurrection begins, and the Apostle goes on in that height from, 1 Cor. 14. 28. to the end; that this is the Resurrection, not that last and general of the world, but the first Resurrection; the rising of the Saints, or of the dead in Christ, who shall rise first: I say, That this is the Resurrection only of the just, and not of the unjust, nor of All; any man (even without the Spirit of Revelation) may judge by reason, and reading of that Chapter; where the rising of the spiritual body to incorruption, immortality, power and glory, is the glorious appearing of the second Man, the quickening Spirit, the Lord from Heaven (in us) to the heavenly Image; which is the third estate of the Saints now approaching, and the latter part of your Letter points at.

This I call the third dispensation, or last discovery of God unto and in men, differing from Law and Gospel-order; yet comprehending both, and above both, yea above all: for here all men and things are nothing, but God is all and alone, yea God is All in all.

This third dispensation, as all the Prophets and Apostles did write and wait for; so in this I wait in silence, with God (though I speak sometimes to men) for a full discovery of him in me, and to all the Saints with me; for when the Lord my God shall come or appear, all the Saints shall come with thee, *Zach.* 14. 5.

The Earth-quake there spoken of is at hand, 'tis the same mentioned in *Babylon's* final fall, *Rev.* 16. 18, 19. for a threefold fall of *Babylon* is written, *Rev.* 14. 8. *Rev.* 18. 2. and *vers.* 21. And that the third or last fall of *Babylon*, will be in the fall of this form of Church-fellowship (so called) you may see in your spirit, and in some printed scriblings of mine: therefore for Order, Ordinances, Officers, Churches, Societies of men, all are in *Babylon*, in confusion of Tongues; that's out of order, &c. though many of the Saints conceive they are come to *Sion* already.

Babylon is a Mystery (as you shall see with God very shortly) *Babylon* or the Beast is the mystery of man, that's the woman also, or the Whole, the man of sin: and Christ is the mystery of God, God manifest in the flesh, in his flesh & in ours; (for we and He are perfect in one with the Father) and as the Beast is the Wisdom of man, and the Power of man in the Church, that's the seven Heads and ten Hornes, &c. so Christ is the Wisdom of God, and Power of God, which was in the Church, and is, (though not known) and is to come; for that's his name, *God with us*, Christ in us the hope of glory which is to come; when the mystery of God shall be finished or fully

Rev. 13.
18.
Zcv. 1. 7,
3, &c.

Rev. 1. 4,
8, 9, 10, 13.
verses.

fully known to men at the sounding of the seventh Trump, which is the last Trump, the Trump of God, when the great Trump shall be blown, &c. which is the last discovery of God.

When this great Trump is blown, those who were ready to perish in the land of *Affyria*, and the out-cast in the Land of *Egypt*, shall come and worship the Lord in the holy Mount at *Jerusalem*, *Isa.* 27. 13. That's the new *Jerusalem* which shall come down from God out of Heaven after *Babylons* fall, and freedome of all the Saints from that double bondage now upon their Spirits. Not only of gathered Churches, but of scattered Saints 'tis spoken; of the one as ready to perish, and the other as out-casts, in *Affyria* and *Egypt* too (as I said) that's the twofold captivity: we are all carryed away in, till the great Trumpet be blown.

Then the dead bones shall rise out of *Babylon*; and God will open the graves of his people, who shall all come forth out of their forms and flesh, when the glory of the Lord shall cover them, and they live in the Eternal Spirit together: then the two sticks also, the divided societies of Saints shall become one, &c. for that's the third dispensation, called the dispensation of the fulnesse of time, when all things both in heaven and earth shall be gathered up into one, all the Saints of highest appearances, and of lowest performances, both those of Legal tempers and Gospel attainments, shall be gathered up into one, into that glory, into God himself.

This Resurrection of the dead, the Apostle had not attained to, though pressing toward it: and *Peter* was waiting for it in the new Heaven and new Earth; for the old Heaven and old earth, (both Legal and Gospel-dispensation) vanish away in God; yea, there's no more Sea, (saith *John*) no more of that dividing and destroying Principle in man; for that's the Sea, which has made the Saints not onely to dash one against another, but every one to be as an Isle by himself, and so indeed it must be in *Babylons* fall, not a man to be found, *Isai.* 13. 12. but every man flies to his own Land, *vers.* 14. (to live solitary and alone in his own light, that light which shines in every man, and every man in his God) but every one that is found shall be thrust through, and every one that is joyned with them; (that's not in the Hebrew) but every one that is joyned [in *Babylon*] shall fall by the sword, *vers.* 15.

There's no building of Temples in *Babylon*, nor joyning there in Church-fellowship; for that will fall, and we with it, till we retire alone into our selves, or the Spirit rather in us; and this we must be, every man apart by himself; every Family apart, and their wives apart; man and his wife, though nearest and dearest flesh, must be separated, when the Spirit of Grace and Supplication (or favours) begins to appear to take us up into glory.

Ezek. 37. 12.

Verse 19.

Ephes. 10. 11.

Phil. 3. 11.

12. 13. 14.

2 *Pet.* 3. 13.

Rev. 21. 1.

Mich. 4. 5; 10.

compared.

Zach. 12. 12.

Jer. 31. 9.

So the

Margent

there.

Then the multitude of the Isles shall rejoyce, when the Lord comes to Raigh, *Pfal.* 97. 1. the Raigh of God and of Christ, or the Saints with him, being the same with their Resurrection, the first Relurrection, *Isai.* 60. 1. *Ezek.* 37. 25, 26. *Zach.* 14. 5, 9. For as by the great Trumpet they are gathered one by one, *Isai.* 27. 12. so this shewes that all the Saints shall be found as so many Isles, every one alone by himself, made so by the Sea, but the Sea shall be no more when the new Heaven & the new Earth comes: then all the people of God shall become one Land, one Continent, wherein the Lord alone shall live; this is the Land so much spoken of by the Prophets, the Land of the living the land of Israel, who are promised to be brought to their own Land, (being now in a strange Land, in *Babylon*) but he that scattered Israel, will gather him; and the Saints who are now scattered in and by their gathered Churches, yea all the scattered Saints with them shall be gathered up into God, who indeed is he who scatters as well as gathers; we do nothing, we can do nothing, but in him who is All in all.

In this Mystery of the Resurrection, all your Questions in the Letter will be answered, your doubts satisfied, your darkness cleared, your Captivity ended; for 'tis the glorious liberty of the children of God, the manifestation of the sons of God, the appearing of the great God in us, when we shall be like him, see him as he is, know him as we are known, *see him eye to eye*; as he sees us, we shall see him, see his Face, and his Name on our foreheads; that is, we shall not only see God, but men shall see God in us; for all that see us shall acknowledge that we are the seed which the Lord hath blessed: the blessed seed is Christ the Son of God, so all the Saints shall be in the glory of the Father, when the Son shall be subject, and God All in all.

This is the Adoption and Redemption of the body, the Resurrection of the body when the body, now natural or soule-ly (as the Greek reads it) shall be raised spiritual, the Eternal Spirit appearing to be all in all.

This will be in every one of us in particular (for we must be gathered one by one) and this will be in all the Saints in general, who are the body, the dead in *Babylon*, the dead body of Christ there; But thy dead men shall live together, with my body they shall arise, &c. *Isa.* 26. 19. *together with* is not the *Hebrew*, which reads, Thy dead men shall live, my dead body they shall arise, &c. that is, when the Lord God, in us all, shall slay us all, & all flesh to himself, our gifts our graces, and all shall be slain to God, and by him. His sword, his spirit, the fire shall do it; we must all dye, come down to the dust, lye there, as the dry bones (not so much as flesh or skin upon us, much less

Rev. 21.

Ezek. 37.
21.

Jer. 31. 10.

Isai. 52. 8.

Isai. 61. 9,
10.

Rev. 21. 3.

Rev. 22. 4,

18, 19.

Rom. 8.

1 Cor. 15.
44.

Rom. 8.

23.

2 Cor. 15.

45.

Jesse strength, spirit, and life) yet we shall live, though now dead, yea the dead shall live: that is, as none see God but the blind, none hear him but the deaf (deaf to man and to self) so the dead alone can live, and they live in death, who find themselves the dead body of the Lord: my dead body they shall arise. Awake and sing ye that dwell in the dust, &c. in the lowest estate of flesh, when the first man *Adam* is turned to dust; when we are nothing, we are all in God, and God is all in all, and in this we may sing together: For the second man bears the Image of the heavenly, which is the third dispensation typified in the third daies Resurrection of Christ, as I shall tell you another time, with God. Isa. 29. 18.

I'll say no more, 'tis love, 'tis the Lord that makes the dumb to sing, and the tongue of the Stammerer to speak plainly, or elegantly, as the margin reads it, *Isa. 32. 4.*

Your lines were so to me full of divine elegance, of love and delight: truly 'tis my love to you likewise, and the Lord in me, has made me in much haste to stammer this much unto you; I am now silent, yea dumb; the Lord God, who rejoiceth over you with singing, will sing and speak himself with delight in you: There I leave you and all the Saints with you, and your beloved wife; whose I am as I am, Eph. 3. 17, 18, 19.

Yours,

William Erbery.

For Mr. Henry Walter.

Dear Brother,

I Am bold thus to salute you; because we are both in the Father, and in *Jerusalem* that is above, which is free, and the mother of us all, though all the Saints see not, nor the glory in which they are already; but when the glory shall be revealed in them, they shall then see the new *Jerusalem* coming down from God out of heaven, and him alone dwelling in them; that is, the state of all the Saints that ever were or shall be, their being was and is in God, and there they were from the beginning and before the worlds: and this we wait for to appear in us all in these last times, when the mystery of God

Joh. 14.
20.
Gal. 4. 26.
Joh. 17.
21, 22.
Rom. 8.
18.
Rev. 21. 2.
Col. 3. 1, 2.
2 Pet. 3.
13.
Rev. 10 7.
Rev. 27. 3.

God shall be finished and fully known, when that life and glory which we have with Christ in God, (though now hid from us) shall be revealed in us and upon us also; so that not only we shall see God in us, but men shall see and say, that surely God is in you of a truth, as my Letter to Mr. *Cradock* will tell you at large: this is the new *Jerusalem*; and then we see that holy City coming down from God out of Heaven; when that which was hid with God as 'twere in Heaven, shall be manifested to us & in us on earth; and our life (as I said) which was hid with Christ in God, shall so visibly or clearly appear in us, and to men, that it shall be seen a tree of life in the midst of us, not only yielding fruit every month to our selves to strengthen us; but holding forth leaves, such an outward appearance of glory in us to men, that it shall heal and satisfie them, *Rev.* 22. 2. this is that pure River of life, clear as Crystal, proceeding out of the throne of God, and out of the Lamb, that is in us, when all that glory of God in Christ shall be so clearly manifest on us, that this River of life which is in us, shall run forth and stream abundantly among the sons of men, who are as the sea spoken of, *Ezek.* 47. 8. all whole Fish shall be healed by the living waters coming to it, *vers.* 9. 10. as the fruit of the tree of life before, and here mentioned, *vers.* 12. is for meat, and the leaves thereof for medicine, for healing of bruises, as the margin reads, and *Rev.* 22. 2. for the healing of the Nations.

'Tis not the Nations onely, or Nationall-Churches, but the gathered Churches and scattered Saints also want this healing; such breaches and bruises are upon Societies and Spirits, that God alone can heal us all, and will, in that day wherein he shall reveal himself with glory in us, *Isa.* 30. 26.

When that day comes, called the day of God, when God shall come, that is, appear in us all, then all the Saints shall come with him, yea with thee? as *Zach.* 14. 5. How can this be, that all the Saints shall come with thee? Surely thus, when God shall come (or appear in thee) all the Saints shall come or appear with thee in God.

Therefore as *Jerusalem* of old was a City in unity, or compact in itself; and as the Apostolique Churches of spiritual *Jerusalem* had the unity of the Spirit, and bond of peace, being one body, and so having all one heart and one soul; so in the new *Jerusalem*, much more unity, peace, and love, will appear in all the Saints one to another, and toward all men.

Therefore though the City had twelve Gates, yet but one street; that's strange, *Rev.* 21. 21. yea the Gates of the City were never shut day nor night; but always open to receive all, that's stranger yet,

Psal. 132.

3.

Eph. 4. 4.

As. 4. 32.

yet, *vers.* 25. yet so it is, *Isa.* 60. 11. compared with *vers.* 5. to 10. and as but one Street in that City, *Rev.* 22. 2. 10 but one Tree on either side of the River, *vers.* 2. that's as strange, how on both sides the River should grow but one Tree. True, *Ezekiel* being under the Legal dispensation saw many trees; but *John* in the second dispensation, seeing the third approaching, saw but one Tree on each side the River; one River in the Street, and but one Street in the City; so all the Saints, though many in forms and flesh, shall be seen in Spirit, one in the Lord, yea one Spirit with the Lord himself.

Oh! how many Streets are in the great City *Babylon*? how many Streets in our Cities below? how many Societies? how many Churches divided in Spirit and in Form also, one from another, and in themselves? Surely the Saints are in *Babylon*, when their Societies and gathered Churches are become not only the scattered bones, dead; but as the two sticks, divided and dry too; for 'tis but sticks, not living branches. I call the Churches so, not the Saints therein: for the life of grace is in them, though truly it be much hid from others, and hid to themselves this day; yea dead in many, and in most buried with earth, and earthly-mindedness. I'll say no more.

Ezek. 37.
2.
Verse 13.

My dear Brother, let us wait together for the first Resurrection, if by any means we may attain unto it, that the dead in Christ may rise first, that the dead and divided Saints may rise out of *Babylon*, that God may bring us out of our graves of forms and flesh, being defiled in both. I do not by this deny the general Resurrection that shall be, but desire you, and all the Saints with you, to look for this, that is next and nearest to you, to rise not only from sin, as those under the second dispensation were risen; but to rise from self, as we shall in the third, when God shall be all in all, that we may all hear him in us speaking with power, Arise, shake thy self from the dust, arise and sit down, O *Jerusalem*! loose thy self from the bands of thy neck, O captive Daughter of *Sion*. Farewell.

Rev. 20. 6.

Ezek. 37.
12, 23.

Col. 3. 1;

Isa. 52. 24

Yours,

William Erbery.

For Mr. Ambrose Moston.

Beloved Sir,

I Wrote unto you once before I received yours last; but mine miscarried, and 'tis no matter; for the whole contents thereof concerned outward things, as Church-Order, Ordinances, and Officers; which I proved then not to be of the primitive institution, with power from on high, and appearance of the Spirit's presence in gifts, which was the ordinary constitution of a Gospel-Church. First in order, that is the manifestation of the Spirit in manifold gifts, called the Baptisme of the Spirit, this being the pouring forth of all the gifts of the Spirit; for some the Church under the Law had, as gifts of prophesying, signes, miracles, raising the dead, &c. which the present professing Gospel-Churches are far below, even that Legal dispensation.

Secondly, The Officers of Christ; were as for number five, *Eph. 4. 11.* so the lowest Elder, Pastor, and Teacher was ordained with a gift of the Spirit given by the laying on of hands; by which, as they were enabled for their ministerial work; so were they to abide, and to sit down with their particular flocks; for the Apostles onely were to go forth to the world; as the Evangelists were appointed to ordain Elders in every City, and the Prophets to minister unto the Lord in the Churches, laying on their hand on such Apostles who were successively sent abroad out of those Churches to preach the Gospel, with the holy Spirit sent down from heaven; without which the Mystery of Christ could not be manifest to men. This was the full ministry of Christ in those five, which the world could not want; not the Church be without; the want of which, leaves both in *Babylon* or confusion, as it has been all along the Apostacy, and is now more visible this day to many scattered Saints.

Thirdly, The Ordinances which are in the gathered Churches, are far from the primitive institution in matter and form: For first, a Psalm, a Doctrin, a Tongue, Interpretation, Revelation, were ordinary, because for edifying, and therefore Ordinances of the Church of Christ; these are not now at all; go, the edifice is fallen into confusion, that's *Babel*. Secondly, the Ordinances, which are as the Childish tradition of Childrens Baptisme; the Breaking of Bread, which should be the Communion of Christs body, cannot be administered because the Body is not onely dead, as the dry bones of *Babylon*, but divided, as the two sticks there; and how then can

can there be a communion, when there is no union of the body? for as there was before in the Gospel-state, but one Spirit, one baptism; so but one body; all believers and Gospel-Saints walked in one Church way, one way of worship, doctrine, and discipline, &c. And though there was particular divisions between brother and brother, yet not between Church and Church; for the body was but One, as I said. Now the Saints by casting, have diverse baptisms, and are divided bodies: how can there be then breaking of bread, or communion of the body? 'tis but the bread of Mourners, *Hosea 9.4.* read it in the Spirit.

I will not speak of our Common-prayers, and customary carnal singing of Psalms; for though Prayers were publicly performed in the Jewish Church, that Church being National, yet in the Gospel Churches (being a company of Saints) Prayers were proper only in the Church (as fellowship and breaking of bread was only there) not with the world or multitude; therefore Christ and his Apostles did never pray with their preaching, *Act. 3. 1, 12. Act. 4. 24.* compared.

Act. 2. 42.

These were the things I then enlarged to you, in the Letter that was lost; and truly I intended not now to speak a word of this, when I first put pen to paper; there is a providence, and the hand of God in it, which led mine thus far that you might lay it to heart.

Indeed (Sir), these are but outward things; there are more inward, spiritual, and eternal truths, I purposed to present to your serious thoughts, that is, the new *Jerusalem* coming down from God out of Heaven: What the Lord has taught me therein, I cannot now expresse, only to tell you, that I teach nothing now to man, but the new *Jerusalem*, in which when the Saints shall be gathered, as they shall all be one (for there's but one street in that City) so there being no Temple there, but the Lord God and the Lamb, the divided forms of Church-worship (being fallen with *Babylon*) shall appear no more; but God will be seen to dwell in his people, with that light and love, that many Nations shall be joyned to the Lord (in them, 'tis not said joyned to them now) for God shall be all in all.

This I call the third Dispensation, differing from Law and Gospel-order, yet comprehending both and above both; for *Jerusalem* is above; and that which was above to the highest Apostle, will come down and appear to the least and lowest of God's people, for 'tis the mother of us all; yet the child shall dye a hundred years old, for the least child of God shall come to a perfect man, to the fulness of the stature of Christ; that is, shall see himself filled with all the fulness of God, as the most perfect man on earth, *Eph. 4. 13.*

Gal. 4. 26.

Isa 65. 20.

Eph. 4. 13.

The third dispensation, or third discovery of God, all the Prophets

Rom. 8.

18, 23.

1 Joh. 3. 2. phers did write of, and all the Apostles waited for the glory to be revealed in us, the glorious liberty of the sons of God, saith *Paul*; the appearing of God (even the glorious appearing of the great God in us) when we shall be like him, and see him as he is, saith *John*; the new heaven and the new earth, saith *Peter*; all this we wait for, say they: and *John* saw it coming down, even the new *Jerusalem*, after *Babylons* fall.

The fall of *Babylon* will be by confusion: when this comes to the Churches, and in the Spirits of the Saints, they shall then begin to see, what before they were blind unto; yea the blind alone shall see, for they that see shall be made blind, *Iohn* 3. 39. *Isa.* 29. 18.

But this is the comfort to me and many with me, that as the eares of the deaf shall hear the words of the book; so the eyes of the blind shall see out of obscurity, and out of darkness, *Isa.* 29. 18, 19.

This Scripture I spake of at *Brecknock*, the last sabbath day. The Book, I shewed, was God dwelling in men, *Immanuel*, God with us, that's Christ, God in us; God manifest in our flesh, as in his, is Christ in us the hope of glory; for all the Saints shall be taken up into the same glory with himself, and the Nations by this called, and joynd to the Lord.

This Book is sealed to the learned and unlearned Preachers, *Isa.* 49. 1. yea to the Prophets and Seers, and most seeing men; yea sealed with seven seals: that's perfectly sealed, and from all Churches: for it relates to the seven Churches enclining to the Apostacy which followed.

Secondly, 'Tis but a small book, a very little one: for *John* could swallow it at a bit, *Rev.* 10. and 'twas bitter in his Belly, 'tis so to flesh, for it suffers by it, as Christ did; but the little Book is no more then God manifest in flesh, in his flesh, and in ours.

Thirdly, It shall be open, and that surely; for the ministry of God shall be finished, fully known: and the Angel sweares by God, that time shall be no more: for all shall be taken up into eternity, into God himself, and God shall be all in all.

I shall repeat no more; only the remembrance of the Lord, and his love to me, in your dear deceased Wife, who lives with me and in me: for there's the Lord in whom she is, and in whom we both are, though we know not: but we shall, when the book shall be opened. My dearest salutes to all the Saints with you. Farewell.

*Brecknock the 23
of Aug. 1652.*

Your

William Erbery.

For

For Mr. Vavasor Powell.

Dear Sir,

I Am owing to you in much love, and in a Letter you long since sent unto me: but now I shall repay you an answer, which I had not so fit an opportunity to return, till by the present bearer. I do not remember the contents of that: only I conceive, 'twas something concerning Christ, and tis that alone I shall in this confer with you: for your Church-fellowship is at an end, with God: though some men may see somewhat in it, yet 'tis but a dead earcase they look upon, the form of a man: but the Spirit, life, and power from on high appears not at all to me, nor to many in it, as I have hinted in a Letter to Mr. *Moston*.

This is not to direct you in preaching, but to desire your second thoughts in the things you spake of, the personal reign of Christ: which with confidence you declare to be in that fleshly presence of his, with which he ascended, and shall so descend to reign a thousand years on earth, and the Saints with him.

This hath some shew in the Letter of Scripture: but if the Spirit hid in your flesh, and mine, shall be suffered to come forth, and truly to interpret, without the Tradition and Teaching of men, God may shew you another sense, than what is commonly revealed by Christians and Churches.

The first ground whereon your foundation, or fundamental doctrine stands, is, *Act. 1. 11. Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall come so in like manner, as ye have seen him go into Heaven.*

To this, know, that the Disciples of Christ were too much taken with his fleshly presence, while he was living with them in the days of his flesh: and his departure from them, or dying of flesh, filled their hearts with sorrow; as after he was raised, those who were weeping at his grave, rejoiced to see him in the flesh again, and so to touch him: but that must not be, saith he, till I am ascended: and this touch could not be, but by the Spirit, that in them was to take and touch the Spirit in him.

And what was he, even Jesus? but God manifest in flesh: for 'twas God who rose and ascended up on high, that's God in flesh: and what was his coming? but when that Spirit and power of God in his flesh, should appear in theirs, the same Jesus came again.

Joh. 16. 7.

Joh. 20.

13. 20.

Joh. 20.

17.

Joh. 5. 19,

30.

Joh. 8. 27,

28.

Joh. 14. 9,

20.

compare.

Psal. 58. 1,

19.

for as the shedding forth of all the gifts of the Spirit on the Disciples, was the same: so Christ tells *Paul* persecuting the Saints (or the Spirit rather in them) I am Jesus whom thou persecutest, *Act. 9. 5.*

Jesus was therefore come again: for his coming that he promised, was nothing but the promise of the Father which they heard of him, and in him: for as the Father was all in all in his flesh, who dwelt and did all his works, spake his words: so when God even the Father should appear thus with power in their flesh, as in His; then he came indeed, *Ioh. 14. 18, 19, 20.*

He that believeth on me (saith he) the works that I do, shall he do also, and greater works then these shall he do: because I go to the Father. His going to the Father was his disappearance in flesh: for when he no longer appeared to them in flesh, then he was said to depart: therefore his coming again was in the Spirit when he, who was with them, should be in them, then Christ was the Spirit, the quickning Spirit: because I live, ye shall live also, *Ioh. 14. 17, 19.* Thus Christ was the Comforter *v. 16.* called another Comforter, because he came in another presence than that of flesh: he came, and yet was he the same Comforter: for I will not leave you comfortlesse, I will come to you, *v. 18.* yet a little while & the world seeth me no more, but ye see me &c. the world, that's carnal Christians, could see no more of Christ when his fleshly presence was gone, but ye see me, ye who are spiritual, or, when spiritual: ye see me, how? Sure, in the Spirit, in the spirit of life, *v. 19.* and in the Spirit of light and knowledge, *verse 20.* At that day ye shall know that I am in the Father and you in me, and I in you. No more Christ in the flesh, but in the Father, and Christ no more to be known after the flesh, but he in us, and we in him.

This spiritual understanding of Christ, the disciples while carnal (yea while Christ was in the flesh) were ignorant of, therefore he calls them in a common name, *Ye men of Galile,* *Act. 1. 11.* and their gaping up to heaven after his fleshly presence, is reprov'd there also. The spiritual knowledge of him is then taught: *This same Jesus which is taken from you (in the flesh) shall so come unto you (in the spirit:)* and ye shall see him (as was said before, *John 14. 19.*) that is, after a little while they should see him, *John 16. 17.* This little while cannot be at the end of the world after so many hundreds of years to be seen in a fleshly appearance; but not many days hence, that's a little while, *Acts 1. 5.*

Yea but how was this in the like manner? for they saw him go up in the flesh. True, but they saw not the fullness of the Spirit dwelling in this flesh after 'twas raised; but when he should ascend and give gifts unto men, then God who received gifts in the man (as the Hebrew reads, *Psal. 68. 18.*) appearing in the Saints and in their flesh,

flesh, with that Spirit and power that was in Christ, is said to come: and thus in the same sense, or in the like manner, Jesus came, as they saw him go up to heaven.

Indeed he was taken up in the Cloud; but the Cloud was to take him out of their sight, *Acts* 1.9. to take his fleshly presence out of their sight: this they would fain see still, but should not, *vers.* 10. and he will come again in a Cloud; that is, in our flesh, when most confused and dark (for so the Disciples were, before the Spirit came at first.) The comfort is at his second coming; when in our flesh we are most cloudy, dark, confused, Christ will come (or appear in us) with more majesty, power, and glory, in the glory of the Father in us.

Yea the Apostles themselves dream'd of a personal reign of Christ, or restoring the Kingdom to *Israel*, *Act.* 1.6. *But 'tis not for you to know the times and seasons, which the Father hath put in his own power; but ye shall receive power after that the holy Spirit is come upon you,* *verle* 7. Mark, I pray, how the times and seasons (of the Kingdom of Christ, and of *Israel* with him) was in the Father's power; this they were not to know, nor could they, while carnal; but when the power of the holy Spirit came upon them, they should then know the Kingdom restored to *Israel*, when they had received power from on high; for the Kingdom of God is within us.

This, my dear Brother, shall be made known to you and me, that the Kingdom of God comes not by outward observation; but seeing the Spirit shall again be poured forth from on high, *Isa.* 32.15. let us wait for this together, though our Palaces be forsaken, *vers.* 14. though our Church-fellowships and flesh fall; for so 'twill be before the Spirit come, *verse.* 9. to 13. for Christ's pure flesh was crucified through weakness, before he was raised in power, or received the Spirit's fulness.

Then shall we know the reign of Christ, and of the Saints with him, for a thousand years, *Rev.* 20.4,6. But, as yet, what fleshly thoughts and interpretations have passed over these words, by the Millenaries of old, and by many gracious Saints of late? what, Is all the book of the Revelation a Mytery? and must these one thousand years? and will not the Saints be more spirituall, but still to think of a fleshly reign, a reign of Christ after the flesh, and of Saints after the flesh? whereas, no man nor Christ is to be known so any more.

And may not the one thousand years be but one day, and that one day, the day of God? (when God shall appear) for that day is called one day, *Zach.* 14.7. known to the Lord, to the Lord, alone in us.

Dear

Dear Sir, I shall leave but two things, and it may be a third, to your serious consideration. First, you know the appearances of God, from the beginning, have been more and more spirituall, and will be so to the end; how fleshly and outward did he appear before, and under the Law, in visible forms? In the Gospel, the presence of the Lord, and his power, was more spiritual, in inward and eternal things; that is, in things not seen, ² *Cor.* 4. 18.

Therefore the third dispensation (which Mr. *Moston*'s Letter tells you) will be more spirituall yet; for though Christ was in the days of his flesh, yet he was not fully come, till the Spirit was sent; therefore this second coming will be more in the Spirit yet; for the Apostles themselves had but the first fruits of the Spirit; there will be a harvest, a fuller measure of the Spirit, than was in the Apostles times, as the Prophets testifie, *Zach.* 14. 8, 9, 10.

Secondly, doth not the Reign of Christ, which you hold forth in a fleshly presence, hinder the Saints from looking for the Spirit? that fulnesse of the Spirit, promised by all the Prophets to be poured forth in the last dayes? when he comes the second time without sin to salvation, with fulnesse of the Spirit in us.

Lastly, doth not that preaching of yours, cause many Saints to be more carnall, earthly, looking for a kingdom here below; for they begin to reign already as Kings, but not with Christ, nor in righteousness, which is that alone (and not in forms of Religion) that shall dwell in the new Heaven and new Earth, now waited for.

My dearest salutes and service present to all the Saints with you: If I have not tyred your Spirit with these tedious lines, and if you shall please to interpret my love and enlarged affections therein, with acceptance thereof, you will much more oblige

Brecknock the 26
of Aug. 1652.

Your,

William Erbery.

Heb. 5. 7.
who in the
dayes of his
flesh, &c.
that was
when he
was on
earth,
therefore
his be-
ing now in
the Heaven,
is all in
the Spirit;
for he is
far above
all heavens.
Eph. 4. 10.

For Mr. *Walter Cradock.*

Loving Friend,

What was at first intended to all the Pastors in Wales, that is now presented to you last, who are first. But as the first shall be last : so He, who is the last and the first, is now beginning to appear, not only in the scattered Saints, and against the gathered Churches ; but to gather up all into himself. This is the hope and joy of

Your

William Erbery.

Dear Brethren,

I *Jerusalem* is ruined, and *Judah* is fallen, &c. not only *Judah* the National-Church, but the gathered Churches of Saints, that's *Jerusalem* ; yet the old *Jerusalem* was the holy City, a City in unity, or compact together, not only in Spirit, as Saints, but in Forins as Churches ; but the Churches of Saints being this day divided in both, and defiled also in their worships and walkings, thence, that they are fallen from their first love, and from that Gospel-Faith which wrought by love unfained to all Saints, and to all men ; besides, that pure conscience, peaceable converse, with holiness and heavenly mindedness, self-denial, and zeal, once appearing among the Saints in *Wales*, being so far from their present profession. I could not but write, and print ; because not admitted, or not invited to confer in your Congregations. What I have said and done in publique, I am not sorry for ; though sorrow and sufferings are in my flesh, being forced in Spirit to make my self bare first, and then my brethrens nakedness ; which fact of mine, many, and my self also sometimes, have judged as that of *Cham* who uncovered his Father ; or like *Edom*, who looked on the day of his brother, &c. but finding you at ease in *Sion*, and the daughter of *Sion* in *Babylon*, partaker of her sins ; ye thus partake of her plagues, having a Vial of wrath poured on you all, being made naked by God, that men see your shame. For my part, I am willing to bear my shame, and

Amos 6. 1.
4, 7, 8.
compared.
Zach. 2. 7.
Deliver thy
self O Sion,
that dwel-
lest the
daughter of
Babylon ;
(so the He-
brew reads)
as if Sion
were be-
come the
daughter
of Babylon.
Ezek. 37.
his 12,

K k

his wrath with you, and thus to suffer with all the Saints, yea to dye, and lye down in the open valley with the dry bones, till God raise us up together from *Babylon*, and bring us out of our graves of Forms and Flesh, which do even bury, and hide from the sight of men, the glorious appearance of the great God in us, now ready to be revealed in these last times, when God shall appear; when he shall rise, and his glory be revealed in us, the Saints in *Wales* will not onely walk in the same light they formerly did, but in higher discoveries of God, and of Christ; yea in more holy and righteous wayes with men. This is the new *Jerusalem*, and new Earth, wherein dwells righteousness: and because I hear a sound of the new *Jerusalem* coming down from God out of Heaven among you; and one of you saying, that one Form should knock out another till that come, &c. I am come in the Spirit of Love, with meeknesse and fear, to give an account of the hope that is in me, to my own Country first, where I hold forth nothing but the new *Jerusalem*, in which God shall gather all the Saints first, even those who look for his coming; in whom he will so appear in power and glory, dwelling in the midst of them, that many Nations shall joyn to the Lord in that day; and these Northern Nations, I believe will be the first fruits of the world; for the Nations of them that are saved, shall walk in the light of the new *Jerusalem*, and men shall dwell in it, and there shall be no more utter destruction, but *Jerusalem* shall be safely inhabited, *Zach. 14. 11. Rev. 21. 24.*

What multitude of men shall inhabit that City, the Prophets shew; not onely that *Jerusalem* shall be without Walls, and that a Nation shall be born in one day, but many shall flow in like the Sea; that our hearts shall fear and be enlarged for the abundance of Savage people that shall come in and cover us, &c. *Isa. 60. 5, 6, 8, 9.* I say, we shall fear at first, whether such may be received by us; but again our hearts shall be enlarged to accept those whom God doth, causing them to come up to his Altar, and to beautifie the house of his glory, *verse 7. 13.* and though but little of this appear at present, and it appears but to a few yet a little one shall become a thousand, and a small one, a strong Nation. I the Lord will hasten it, in his time, *verse 22.*

This was not fulfilled in the Gospel dispensation (though it was in part performed then) yet that the full accomplishment thereof is referred to a third dispensation in these last dayes, appears by the parallel of *Isa. 60. 19, 20, 21.* with *Rev. 21. 22, 23, 24, 25.* this new *Jerusalem* being that third dispensation differing from Law and Gospel Churches, yet comprehending both, and above both, as the glory

Zach. 2. 5.
Isa. 55. 5.
Ma. 66. 8.

glory of the Gospel was above that of the Law, and darkned the light thereof, even as the rising Sun doth the Moon when it shines at full ; but the light of the Moon, shall be as the light of the Sun, and the light of the Sun sevenfold, as the light of seven dayes, in that day that the Lord shall bind up the breach of his people, and heal the stroke of their wound, *Isa. 30. 20.*

The breach will never be made up among the Saints, nor their wounds healed, till they come to the new *Jerusalem*, where there is a Tree of life (the living God in the midst of them) the fruit whereof is fresh and new to feed them every month (who are now cut off in one) and the leaves thereof, the very appearance of God in the Saints shall be a healing to the Nations, much more to themselves, *Rev. 22. 2.*

This health and happinesse, and a heaven upon earth, (as well as hereafter) I wish unto you, and wait for in my flesh, with all the Apostles and Prophets, that the throne of God and the Lamb may be in you, that you may not onely serve him (waiting on him and for him) but see his face, and his name on your foreheads, *verse 4.* that your selves may not onely see the Lord fully in you, but that all who see you, may say, Surely the Lord is in you of a truth, and so joyn to the Lord with you; then he shall be named the Priests of the Lord, men shall call you the Ministers of our God, (that's the glory of the Law and Gospel in you) *Isa. 51. 6.* yea all that see you, shall acknowledge that you are the seed which the Lord hath blessed, *verse 2.*

That's more then many will yet say of you; but I can, knowing not onely the grace, but the glory that is in you; and when that glory shall be seen on you (as it shall, *Isa. 60. 1.*) then men shall see, and you will say that I am in the truth.

Cardiff the 31
of Aug. 1652.

Your faithful friend,

and servant in the Lord,

William Erbery.

Glamor-
ganshire.

A Dispute at Cowbridge, with Mr. Henry Nichols, Pastor of an Independent Church, and Parson of a Parish-Church: Ergo, None of the best (though a new-modeled Minister) Nor one of the old Welsh Saints, who minded Godlineffe more then Gain, 1 Tim. 6. 6.

Perverse disputings of men of corrupt mindes, and destitute of the truth, supposing that gain is godlineffe. From such withdraw thy self, 1 Tim. 6. 5.

For Mr. Davy Walter.

Worthy Sir,

I Wrote unto you in *Wales* a few lines, in answer to yours. Your Judging of what I publikely spake, because the weakest and worst of men would hear me, was no argument with Christ, whom Publicanes, and harlots willingly heard, and whom he friendlily received, yea feasted with, when Pharisees and Hypocrites were offended. Truly, Sir, I know your sincerity and singlenesse of heart, yea your unsettlednesse and loosnesse of spirit from all Church-forms, and empty forms of godlineffe, waiting for a higher Power, and Spirit, to appear in the Saints which will gather up not themselves only, but many Nations with them into God.

This is all I have taught my dear Country-men in *Wales*: yet indeed, Sir, I should never have published this wilde Dispute, but that I promised.

I promised it on the place: for it was so confused, and full of Solecisms and illogical proceeds, that if all particulars were written, it would nauseate any Scholar, or spiritual man.

Such a one I wish my Antagonist had been; for then he should have understood me, or I him: therefore I desired Mr. *Nichols* in a Letter the week before, that we should reason together in private, among Rational and Religious friends, both his and mine. But he was resolved to have it in publicke, either that the simple *Welsh* people might wonder at his wisdom, or that his folly and mine might appear to all.

And truly I was a fool to accept of a dispute before an illiterate multitude, and without a Moderator: for many sometimes would be speaking at once.

But it was agreed upon at last, that Mr. *Nichols* should be Respondent, because I was by Argument to maintain the truth that I taught; which he had rumoured abroad to be Errour and Heresie.

The things were these:

First, *That the new Jerusalem is a state of the Saints in this life.*

This he denied.

Secondly, *That the Saints this day have not a Gospel-faith.*

This he affirmed.

Thirdly, *That God is in union with mankind.* This he was negative to.

But I was to maintain all three, in these following Arguments.

For the first, I had many grounds to build upon, and to prove that the *new Jerusalem* is a state of Saints in this life. First, because it must be immediately after *Babylons* fall, which is in this life: where *Babylon* must fall, and rise no more. Secondly, *New Jerusalem comes down from God out of heaven*, not goes up to heaven from earth. Thirdly, there *God dwells with men* not men with God: for 'tis a new earth, as well as a new heaven. Fourthly, *whole Nations are here to be saved; and the Nations saved (with their Kings) bring their glory and honour to it:* which cannot be in heaven above (as men conceive) but 'tis a third dispensation differing from Law and Gospel. Or 'er. For the first was a nation saved by the Lord. In the second, believers of all Nations were saved. But in the third dispensation, many Nations shall be saved, or joyned to the Lord: not to a Church, but to the Lord; not in any particular form of Religion, but in the power of righteousness.

The first Argument was thus:

The Nations of them that are saved, walk in the light of the new Jerusalem; and the Kings of the earth bring their glory and honour to it.

Rev. 18.
21.
Rev. 19.
through-
our.
Rev. 20. 1,
7.
Rev. 21. 2,
3.
Deut. 33;
19.
Act. 2. 47.
Zach. 2.
11.
Isa. 60. 21.

Rev. 21.
24.

Ergo, *the new Jerusalem, is a state of the Saints in this life.*
 Secondly, *Jerusalem shall be inhabited, as a City without walls, for the multitude of men and cattel therein.*

Ergo, 'Tis in this life.

Mr. *Nichols's* Answers to both, truly I remember not; nor his to most of my Arguments; onely to this second his answer was in laughter, (like *Solomon's* wife man, *Eccles* 7.6.) crying aloud to the people, *Hawer! here's cattel in heaven*: whereas my proof was, that *New Jerusalem* in *Zechariah* was not heaven, because cattel are there.

Yet contrary to Order, Mr. *Nichols* would needs object; and what? *That the new Jerusalem is not in this life*: why? *Because* (saith he) *none shall enter in that defileth, or telleth a lye.* *Rev.* 21. 27.

I caught him presently in three, before witnesses. One was a great untruth: for whereas I was saying, upon occasion, that *Zechariah's* prophecy was after the Captivity, Mr. *Nichols* would face me down, before the people, that his Prophecy was before; and *Adeodate* (saith he) is of the same judgement with me.

Adeodate
in Zach. 1.

The next day that I spake, *Adeodate* was brought, and read in publike; whose words were quite contrary to what Mr. *Nichols* said of him: yea, the Scripture is clear, that *Zechary* prophesied in the second and fourth years of *Darius*; that's after the Captivity, *Zech.* 1.1. & 7.1. Ergo, (saith I) Mr. *Nichols* must not enter into the new Jerusalem.

Isa. 65. 22.

'Twas his own Argument. But my third was this:

In the new Jerusalem men shall build houses, plant vineyards; labour, and live long.

Ergo; *New Jerusalem is a state in this life.*

The second thing that I held forth, as truth to me, was this: *That none of the people of God this day have a Gospel-faith.* Which I proved, first, by an Argument *ex enumeratis*, or *ex particularibus*, &c.

Neither Mr. Nichols, nor any of the godly Preachers with him, nor the people of God this day, have a Gospel-Church.

Ergo, *None have*, &c.

I was proved thus:

Isa. 2. 4.

Those who live not of the Gospel, have not a Gospel-faith. (For, *the just live by faith.*)

But neither Mr. *Nichols*, nor any of the godly Preachers with him, live of the Gospel: Ergo.

The minor or second Proposition I proved thus:

Those who live upon Tythes, live not of the Gospel.

1 Cor. 9.

14.

But Mr. Nichols and the rest of the godly Preachers in Wales, live upon Tythes: Ergo.

This was unanswerable; therefore to the people of God I proposed a second Argument, thus:

Those that have not received the Spirit which Jesus gave after he was glorified have not a Gospel-faith. Joh. 7. 39.

But the Saints this day have not received that Spirit, &c.

Ergo.

This I proved,
First, because that Spirit was not before given: or, (as the Greek there reads), *The Spirit was not: ἅγιον γὰρ τὸ πνεῦμα δόξῃ.*

Secondly, the Spirit which the Apostles had before and afterward breathed on them by Christ risen, was not that Spirit which Jesus gave when he was glorified, or ascended: but the Saints this day have not that Spirit as the Apostles had before, much less the Spirit which Jesus gave after he was glorified. *Ergo.* Joh. 14. 17. Joh. 20. 22.

Thirdly, the Spirit which Jesus gave after he was glorified, was the Baptism of the Spirit (which the Apostles themselves had not received before, till not many days after the Resurrection) that is, the pouring forth of all the gifts of the Spirit on the Church; which present Churches and purest Christians are far from. *Ergo, None have a Gospel-Faith.* A.C. 1. 5. A.C. 2. 33. 38.

The third Argument was from *Ioh. 14. 12.*

Those who do not the works which Christ did, and greater also than those, have not a Gospel-Faith.

But none of the Saints this day, by all their faith, can do those works, and greater also.

Ergo.

The Argument is stronger in Christ, who gives a double asseveration to it; *Verily, verily*: that is, not onely assevers, but swears, as Calvin interprets, *Ioh. 14. 12.*

Secondly, those who believed on Christ, did greater works than he did in the days of his flesh: for some gave the Spirit by the laying on of hands. 2. Others could speak to every one in his own tongue. 3. They converted many thousands at once. 4. Could preach the Gospel to every creature under heaven; whereas Christ did only to one Nation; for his commission was no farther. 2. Converted but a few. 3. Spake not with tongues. 4. Gave not the Spirit by laying on of hands, as the Apostles did; after Jesus was glorified. A.C. 9. 18. A.C. 2. 8. 41. A.C. 4. 4. Col. 1. 23. Mar. 15. 24. Mark 6. 4. Mark. 16. 17, 18.

Thirdly, the weakest this day, I mean many of the scattered Saints, (who do not profess any Gospel-faith to themselves. yet dare not deny it in them (for there's a perfect confusion, a Babel in their

their spirits, as in gathered Societies) I say, the weakest of scattered Saints this day do greater works than Christ did in the dayes of his flesh; though the Spirit appear not in them nor they as doing those works.

For first, *Babylons fall* is by them: yea, *Babylon* the great, from first to last, has been ever laid low by the weakest of scattered Saints; while the gathered Churches in all Ages have been still building *Babylon* anew, when an old Form or piece of the wall has been falling.

Secondly, the least of the flock draws for *Babylon*, for utter destruction, *Ier. 50. 45.* yea *draw them out*: whom? Saints out of the Church.

Thirdly, the weakest, even worms do this day *hresh mountaines*, throw down hills, tear the rocks, and whole armies in peices, break kingdoms, domes, bindings, nobles, and judges, yea, judge the world and Angels of Churches: for the feeble (or fallen, Hebr.) is become as David, and the house of David as God, and the Angel before them.

All this we see done by the Saints this day, and the Saints thus to be, though they believe not: for now they begin to walk not by faith, but by sight, (that's the third dispensation) which being full faith shall be swallowed up into vision, hope into possession of that glory, wherein we shall see God as he is, see his face, and the Father's Name on our foreheads; yea, his Name so visible and clear upon us, that all men shall see God the Father in us; and whole Nations joyn to the Lord with us in that day.

This was the last truth which I taught,

That God is in union with mankind.

And this I was about to prove by Argument, *That God is in union with man*: And this was all I taught the people. But Mr. Nichols fearing the Arguments that might follow, would needs persuade, that I held a spiritual union between men and God.

This I never said: but for Dispute's sake, and to try the mans strength, I undertook to prove

That union which is by the Spirit, is a spiritual union.

But union between God and mankind is by the Spirit:

Ergo.

This he could neither stand against; therefore falls off fairly again. Truth (saith he) the union is spiritual, but not of grace: God is not graciously united to All men.

I was willing to follow the man, or the Lord, in his weakness; therefore I replied again.

The grace of GOD that bringeth Salvation hath appeared to All men: Tit. 2. 11.

Therefore, *the grace of union is to all*; or God graciously united to Mankind.

[This is that *Philanthropie*, or kindness and love of God our Saviour toward Man, which appeared, Tit. 3. 4.]

This he grants again: and therefore cries quarter the third time. 'Tis of grace (saith he) there is a gracious union: but the union is not saving between God and all men, or Mankind.

Here I would follow him no further, but left him in the flight, because I fore-saw an Ambush laid before me; and that, in the Salvation of all men, the man sought my destruction. Therefore, here the Dispute ended; and we both departed in Peace, as Friends.

But though I desire not any Disputes with men, yet I shall (with God) make it good in due time, *That there is a saving union between God and Mankind*: for, *the grace of God that bringeth salvation to All men, hath appeared*; (so the Margin reads) and so I am ready to prove to all the World. Tit. 2. 11.

London, Jan. 12,
1652.

Your

WILL: ERBERT.

*The great Earthquake, Revel. 16. 18.
 Or, Fall of all the Churches. Discovering the Apostacie of purest Churches, not yet sensible of their Spiritual Whoredoms, Ezek. 43. 9, 10. Or, The great Whore made bare and naked before she be judged, and her Flesh burnt with Fire, Rev. 17. 16.*

PROVING,

That none, indeed, deny the Ordinances of Christ, but present Churches, not being in a Gospel-Order.

The Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their Flocks shall be scattered, Jer. 10. 21.

By WILLIAM ERBERT,

To the truly Christian Reader.

THE *Author* of this ensuing Discourse, was a person raised up by the Lord, to bear his Testimony against all Formal and Traditional ways of Religion, Ordinances, and Government, in the (so called) Christian World; a Design, though seemingly managed by him, with some eagerness and severity of Spirit (if you abstract some passages in this, and his other Discourses) yet in much love and oneness of Spirit with the Worshipers themselves, *that their persons might be saved, but so as by fire, 1 Cor. 3. 15.*

The Doctrine of Persecution for Conscience sake (though erroneous) was a stranger to his Spirit and Principles, which owned no compulsion in matters of Religion, but that Scriptural one, viz, the energetic, and the effectual working of the Spirit of God over-powring the

the Soul, and leading it captive by an holy violence to those Divine and Heavenly Discoveries, which our Author bore Witness to.

And, indeed, if we consider the judging and persecuting Spirit we shall ordinarily find it to ascend, *i.e.* *The weak are most apt to judge the strong*, Rom. 13. 3. though the Strong hath another temptation before him, *viz.* to despise the weak : *to he that is born after the flesh, (i.e.) the weak legal Saint, persecutes him that is born after the Spirit*, Gal. 4. 9. The reason I take to be this, The higher a man's Spirit is raised in the knowledge of God, and of Divine Mysteries, the more large and comprehensive it is, as coming nearest to that state of love, which beareth all things, 1 Cor. 13. 7. Hence it is, that such men comprehend and embrace all weaker Saints, though in different forms, as to outward Observations, in one and the same Spirit; but on the other side, when the spirit of a Christian is captivated to this or that particular rite, as to a day, meat, &c. in the narrowness of his heart, secluding all others, he is carried out with a zeal kindled from the outward lesser, to the censuring, reproaching, persecuting such Doctrines, as he is not able to comprehend.

An experiment of this, we have in Christ himself, who coming forth in the glory of God, and holding out higher discoveries than the Saints had formerly attained, was opposed by none so much, as the religious ones of his days, Scribes and Pharisees, that sat in Moses's Chair. And as the Disciple is not above his Master: so the Apostle Paul, whose Errand was to raise up the Spirit of Saints to high and Evangelical Discoveries, was thwarted by none so much as by devout women, Act. 13. 50.

The same measure was meted to this our Author, who in simplicity of Spirit, and love to all the Saints, bemoaning the bondage of the whole Creation, did cast in his mite for the deliverance and relief thereof, how was he scandalized by some Professors of all sorts, having various reproaches heaped upon him, to render him the more unserviceable for the great work he was upon? Hence it is, that we have heard the brand of a loose person, or a Ranter, an Apostate and Blasphemer, an Antiscripturist, Antiministrist, an Antioordinancist, an Antitrinitarian, Universalist, and what not inured upon him. It will not be amiss, for the removing of prejudices out of the minds of some, and the renewing of the memory of this worthy Laborer in the hearts of others, to give a brief account of his Spirit and Principles, as to every one of the above-named particulars.

1. He was no friend to looseness and profaneness, either in himself, or others; his own strict, sober, and Christian deportment in the whole course of his conversation, is his sufficient compurgator against

all the reproaches and calumnies of this rank and name; yea, he bore publique testimony against a licentious spirit in whatsoever appearance, in several of his private and publique Discourses.

'Tis true, some weaker spirits mis-understanding the Doctrines of this Author, concerning the restitution of all things, the liberty of the Creation, and Saints oneness in Christ with God &c. from these excellent premises, drew forth such conclusions, as were agreeable to their own private conceptions, rather than the truth; which conclusions being seconded by a practice agreeable thereunto, gave just occasion of offence to those without, of bewailing and lamentation to them within, amongst which this Author bore not the least share. 'Tis no new thing, *This*, when the Lord holds forth any eminent and remarkable truth, which is likely to be of signal advantage to the people of God, for Satan to raise up much dust about it, to cloud its glory, yea sometimes by spreading *temptations* before the pretenders to it, unto personal infirmities, to abate the edge of other mens spirits from entertaining that which seems accompanied with so horrid and hideous effects. But such men would do well to consider, Whether such conclusions do necessarily follow from such principles? or rather, Are not the principles wrested to what they never meant? Have not other mens Doctrines of greatest affinity to the letter of the Scriptures, been as much perverted and abused? Was not the grace of God turned into wantonness, even in the Apostles days? May not new Wine be put into old Bottles, even to the breaking distemp'ring and overturning of mens spirits? All which things do rather evince the world not ripe for such *discoveries*, which our Author held forth, then conclude against the *discoveries* themselves; for when the Lord purposes an effectual manifestation of some *eminent truth*, he adds also a *balanced spirit* able to entertain it.

2. He was rather a *presser forward*; than an *Apostate*; *Forgetting those things that are behind, &c.* 'Tis true, he was formerly as *strict and zealous* in all literal observations, as any of his equals; yea, he might have boasted herein (as the Apostle *Paul*) if it had been worth his labour: But it pleased *God* to raise him up from all *fleshy rites* to a more *near and secret enjoyment*, which took him from some *outward performances*, which many Christians please themselves in: it were to be wished, that such persons could give as good an account of their *diligence* in these things, as he could of his *omission* of them?

And indeed, the prayers of the Saints in the primitive times before the Apostasie began (which even then was appearing) seem to have been occasional, onely *pro re nata*, and not limited to times, hours, or seasons, either in their more publike meetings, or privater assemblies;

blings, according to the rule of St. James, Chap. 5. 13. *Is any among you afflicted let him pray ? Is any merry let him sing Psalms ?* Yea, the Prayer dictated by Christ to his Disciples, *Math. 6. Luk. 11: 2, 3, 4.* seems to be of the same import, there being some *Petitions*, especially that *v. 3. Give us day by day our daily Bread*, squared to the particular condition of the *Disciples themselves*, for they being to be sent out into the world without money or scrip, &c. and without ordinary accommodation for the relief of the natural man had need have their daily recourse to, and dependance upon him, for a supply of those things, when as they who have tasted of the goodness of God in a plentiful provision of outward enjoyments, have greater reason to rejoyce in, & magnifie that goodness, then to go forth in desires after that which they already enjoy: where, by the way, it may be queried, whether that Prayer were intended for the body of the Saints, or the Disciples only, and for other Saints, no otherwile then as their case suited with that of his Disciples.

Yet even near the Apostolick Times, the memory of the Jewish Observations being fresh, some of the Christian Doctors did labour to reduce the Saints to the same yoke of bondage, as to the strictness of time, place, and season, which the Jews were under. An instance of this we have in *Clemens*, living in the very Age of the Apostles. *Clem. 1. 52.* and who is said to have wrote Epistles to the *Corinthians*, as *Paul* did; in one of which, he layes it as a duty upon Christians, to perform their services and observations, *statutis Temporibus & Horis*, at set-times and seasons; and sayes, that God hath commanded it by his Supream Will: but where that command is to be found, he determines not, neither is it any where to be found in the *New Testament* (but rather the contrary) but from the practice of the Jews in the Old; and so a late Learned Critick expounds those words of *Clemens* that the Force of the Command lies in the Analogy between the Old Testament and the New; and not in any particular Text or Scripture under the Gospel.

As for Prayer, he was led into the secret places of the Almighty; to see that it was not to be limited (as the Jews did) to morning and evening Tides, that it was the least part of it to be vocal; That all Divine Performances are to be managed within; That it was proper onely for Saints, and not mix'd Multitudes: upon which account he was not observed to be frequent in the external demonstration of this or other duties; yet he prayed always, and in every thing gave thanks; yea, being afflicted with all the sufferings of all the Saints, he managed within himself such groans as could not be uttered, *Rom. 8.*

How many now adays do place all their duties in being *seen and heard of men*? How many outward services do they perform one day after another, *which perish with the using*? How are we ever *learning and never able to come to the knowledge of the truth*? If such men think they stand, let them take heed lest they fall. Yet our Author wanted not a *clearer demonstration* of the truth and power of his Religion, then any seemingly religious and *external rite* could afford, viz. *The works of righteousness and mercy amongst men, which justified his Faith, and shewed his Religion to be pure and undefiled*, Jam. 1.

3. He is a *Blasphemer* that *speaks evil of Dignities, and of those things which he knows not*, Jude 8, 10. If so, let them take heed to themselves, who are *clouds without water, wandering stars, &c.* That place seems to be understood of those that took upon them to be *guides and teachers to others* (for a Cloud guided *Moses*, and a Star the *Wise-men*) who pretending to be *divinely sent and commissioned*, yet speak evil of those *Dominions and Dignities, those higher discoveries* which they cannot comprehend. As for our Author, his thoughts of God were raised together with his *discoveries* of him, he owned truth in the power of it: 'twas onely the *traditional customs* which many place their Religion in, which our Author did decry upon which account, Christ himself bore the brand of a *Blasphemer* before him.

4. The Scriptures were owned by him, *as given by inspirations*; yet the *bare letter* not rested in, but the truth and power, being the *treasure hid in the field*, sought after. Yea, 'twere well if men were single in their *adhesion* to the Scripture, not respecting so much any formal or worldly interest, as the equity of those rules and directions therein contained; the Majesty of which is such, that they have been admired even by Heathens, an instance we have in our *English Chronicle*. King *John* sent Ambassadors to the King of *Marocco* in *Africa*, profering him to renounce Christianity, and to receive the *Mahumetan Religion* from him. The King made answer, That he had been lately reading *St. Paul's Epistles*, where he found so many excellent things, that if he himself had been without a Religion, he would have chosen his; and so dismissed the Ambassadors. *Math. Par.*

Yet 'tis an usual Artifice of Satan, in all Ages, to set up the *Letter* of a thing, against the truth and power of it; yea, no opposition so fierce, as that which is managed by the man of *Form*, against the true *Spiritual Worshipper*. 'Tis not enough for men to urge the *letter* of the Scripture, for such or such a practice, lest they can shew the same Spirit, animating and enlivening their practice, which was in

in the Primitive times ; otherwise, the practice is not the same, but another from it, because acted in another Spirit, the Spirit being that which give its true being and denomination to each part of Spiritual Worship ; and when the outward practice was abstracted from its Primitive and Original Spirit, and grafted on mens own Spirits, then came in the Antichrist, and the deceivableness of unrighteousness. And though the *letter* of the word (in some sense) is a *Screen* to secure Antichrist ; yet the Spirit of the Lord in his more discerning servants will find him out.

5. As is the Scripture, such are the Ministers of it, (*i.e.*) such as act in the truth and power, or in the form and notion onely. When Christ appeared, he set himself in directest opposition against the *Pharisee* (*i.e.*) the Minister of the Law, and was in that sense an *Antiministriß*, as having a more excellent Ministry to hold forth to the World : The first Ministry of the *Apostles, Prophets, Evangelists, Pastors*, was not denied by our Author: but how it could be continued during the *Apostasy*, or how, and when renewed, are questions and not cases so clearly stated, but that they may well admit of doubts and scruples, especially since the gifts which accompanied the first Ministry are ceased ; and our Author was of this mind, *Better no Ministry than a pretended one.*

6. After Ministry, follow Ordinances, which our Author acknowledged he was not against or above, but under and below, as not perceiving the power of those Primitive Institutions, exerting themselves in the performances of Christians now a dayes ; which may seem to have more of truth in it, if we consider how fruitless, as to the true fruits of the Gospel, which are *self-denial, self-resignation, renovation of the corrupted state of man, &c.* Outward performances, as managed by us, are All *Professions*, though never so different and contrary one to another, have their Zealots, some more devoutly affected then others, as to the strictness of their outward Rights and Ceremonies : What do ye more then these ? said Christ to his Disciples ; where is the signal and characteristical difference betwixt your exactness and theirs ? Are you strict, so are they ? Are you often in your performances, so are they in theirs ? What renovation of Spirit, what self-denial appears more in you then them ? If none, then certainly you are not baptized into the true *Gospel spirit*, you have not the power of *Gospel Ordinances*. The humblest and the knowingest Christian, such as this Author, is most sensible of his own darkness. *Pride is the daughter of Ignorance: Because we say we see, therefore our sinne remaineth.*

6. Yet in this darkness he had rather sit down and wait in silence, than be beholding to the pretended light and direction of deceiver-
able

able *guides* : upon which account, The *Doctrine of the Trinity*, as explained by the Schools in *Personalities, Subsistences, &c.* was not perfectly owned by him, *One Faith, one Lord, one Baptism*, were the *Three great Articles* of his *Belief* : Neither did the Lord contain *himself within himself*, but was made manifest in the flesh of Christ, according to that (*God was in Christ Reconciling &c.*) and doth continually work in the hearts of his people by his spirit. Neither could he see how the Doctrine of these distinct *Personalities and Subsistences*, could accommodate their Design, who first broached them, in order to the clearing (as is supposed) the Doctrine of Christ's Satisfaction to the Father, in that sense as they define it. For if God were in Christ, that God was the Father, for God is one : it is not one divine nature in Christ satisfying, another in the Father satisfied, but the Father in the Son. And if the *essence* be the same, how can the *personality* make a difference ?

8. And indeed the opinion of our Author, as to the satisfaction of Christ's death, was accounted none of his lightest errors : There is a three-fold difference concerning the death of Christ.

1. Some affirming it to be sufficient for all, but intentionally only for some.

2. Others intentionally, as well as sufficiently, for all, but actually to some only.

3. Others intentionally, sufficiently, and also actually for all. of which opinion, *Origen* was the chief, *viz.* That the whole Creation should be redeemed from the bondage of corruption, into the glorious liberty of the Sons of God, that as the whole Creation came forth from God, so at last after the rebellious part of it had been punished for a season for its mis-deeds, it should be released, and taken up into the same glory, that the Saints, or obedient part, had entered into before ; so that everlasting fire, and everlasting perdition, were expounded by him, not for a perpetuity, but a long duration of years.

The first of these Opinions opposes the second ; the second the third. Our Author had not discovered much of his mind in this latter opinion ; which, if it be not true, yet is in it self desirable ; in regard a good, the larger it is, the better : and *Plato* could say, That God being a supream good, there *was no envie in him to any of his Creatures, but rather a desire that all should be made like him.*

These were the reputed Crimes and Heresies charged upon this Author.

If any object, he discovered *lightness and vanity* of spirit in some phrases and expressions, in some of his Discourses.

I shall answer.

1. It is not good to set up *One's own spirit*, as a rule for the spirits of all other men, considering the *various* out-goings of *one* and the *same spirit* in different *Saints*.

2. No doubt, the *Prophets* themselves in *some* of their expressions, did not in all things comply with the gravity of the *common dialect*, then in use amongst the *people*.

3. He acknowledged *himself* to be in *Babylon*, as well as other *Saints*; no marvel then, if there were some *spots* in his *Moon*, yea, let us consider rather how much he wrote well, as what (we conceive) he wrote amiss.

J. W.

On Mr. *William Erbery*, deceased.

THE *Choiceſt* Rim! There's wisdom in the *Mower*,
To skip the *Grass*, and Sithe down onely *Flower* :
Hadſt thou been low and creeping, thou hadſt ſtood ;
'Tis Fatal to be *Emixently Good*.
But why do we complain ? *Art* guides the hand,
Who would not chooſe the *Beſt*, when *All* do ſtand,
'Mongſt *Kiſſe's* Sons, the Prophet calls our *Saul*,
Death ſhakes the *Tree*, none but the *Ripeſt* fall.

How are our hopes poſtpon'd ? we ſpy'd the *Ray*
Of *Gospel* Sun-ſhine breaking in thy day,
Shrunk in thy fall ; of which thy *Life* may be,
Not (what we thought) the dawn, but *Prophecie* :
When *Future Age* in thy *Diſcoveries* ſkill'd,
Shall *Live Thee* over again, *Thou'lt be fulfil'd* :
And yet we hardly can conceive the *Fate*,
That ſingle *Saints* ſhould live up to thy *Rate*,
Pattern for *Ages* and *Adminiſtrations*,
Hee'l that *Example Thee*, had need be *Nations*.
Thou'lt bankrupt ſingle ears by thy rich growth,
When the whole *Harveſt* comes, 'twill ſpeak thee forth.
Mean time live *Pattern* great, write *Type* and *Rule*,
Thy Spirit, next to *Chriſt's*, is *Chriſtian School*,
Such ſweetneſs, meekneſs, ſuch humility
Transcending *Mortals*, ſpeaks thy *Race* on high.

If *Supream* good define it self by *Love*,
 How near to that *High Orbe* did thy Soul move,
 Who didst embrace the *Christian*, *One in all*,
 Both *Presbyterian*, *Congregational* ;
 And at same time, thou didst the *Sainthood* sever
 From the *Opinion*, This fails, That shall never.
Chymist of Truth and Gospel ! Thus the Sun
 Extracts from Rose and Thistle both his own ;
 And that refines, concocts, and then lets down
 In dewy blessings on the parched ground :
 Such was thy Spirit, exhaling Influence
 Return'd far richer then it went from hence,
 Full oft thou borrow'dst *Oar* and *Embryon* wild ;
 Thou paidst it Gold, and a well-fashioned child :
 For why ? Thy larger Soul took the dimension,
 Of every several *Self* and *Apprehension*,
 Hammering, refining, purging out the dross
 Till Saint was sav'd in the *Opinions* loss
 This work was *Thine* : he! that the Errors mend
 Of every Form, must all Forms comprehend :
 His equal judgment is most like t' abide,
 Whose interest *Profelytes* to neither side.

Great was their guilt, who to embase thy worth,
 *Mongst rank of high offenders set thee forth :
 Thy pardon they no sooner sought then found ;
 Truth, through thy sides, receiv'd the greatest wound.
 Dear Truth requires such scandals of each kind
 Should answered be (*no foe like zeal that's blind*,)
 Take them in order : First some did not shame,
Loose irreligious to vote thy name,
 Arraigning thee Champion t' impiety :
 But thy strict life gave such reports the'lye :
 *Tis true, unceasing *formal righteousness*
 Which decks it self in *strictest letter-dress*,
 Thou didst some ways prefer the *open sinner*,
 Opposing coorse offenders to the finer.
 Yet thou herein didst countenance the *prophane*,
 No otherwise then *Christ the Publican*.
 He that for this shall judge or censure thee,
 Is of his *Brother-sect*, a *Pharisee*.
Item, Thou didst not *Prayer* methodize,
 As *Jews* to morning and evening sacrifice :

Devotions tim'd from *hours* and *minutes* date,
 Speak an *embondag'd* and a *Legal State*
Free was thy spirit pray'd *always*, *always* praised,
Prayer is desire not uttered but raised.
 Besides, thy sacred skill held it not fit
 To make the Soul's out-goings *Things* of *Wit*,
 Or *Language'd Eloquence*; 'Tis *Prayers* wrong
 To prostitute it to a *common Throng*
 Thy sighs not voyc'd, or worded were, yet praid
Moses most fervent was, when nothing said.

Thirdly, thy knowing Soul could not espy
 True *Gospel-order*, *Faith*, or *Ministry*
 Brought forth in power, how can the Sun be seen,
 When Customs and Traditions cloud between?
 'Twas thy lifes toyl, thy choicest interest
 To bring such false Professions to the test,
 Launcing, corroding deep the formal man,
 Yet meant it not *Saiyre*, but *Physician*:
 Some froward Patients wracking thine intent,
 Fear'd *Persecution* whence 'twas never meant:
 'Twas an ill *Comment*, wrath and ire t'expound
 When Text was Love, and healing of the wound.

Cetera desunt.

To the Ministers of the Church of England , and New-England- Churches.

Rev. 10. 7.

Rev. 13.

18.

THE two great Mysteries (read in Scriptures, which the Spirit is now revealing) are *Christ*, and *Antichrist*; the Mystery of Godliness, and the Mystery of Iniquity: Christ is the Mystery of God; Antichrist the Mystery of Man. God manifest in the flesh, *Immanuel*, *Jehovah Tsidkenu*, the Lord our Righteousness, God with us. The wisdom and power of God in us, is the Mystery of Christ, Christ in us; Christ, in a Mystery, men know not; and godly *Christians* will not acknowledge. This also is the Mystery of *Antichrist*, Man manifest in us, Man with us, and in us, the righteousness of man: Man magnified and exalted, Flesh and the goodness thereof set up in us, is *Antichrist* indeed; for as *the number of the Beast is the number of a Man*; so Man alone exalted in the goodness of flesh, is the Man of sin, the Woman upon the Waters, the great Whore: the wisdom and power of Man is the Mystery of *Antichrist* within us, which men know not yet; but God is now manifest in flesh, and beginning to appear in men, that neither man nor flesh may appear any more, but that all being swallowed up in God, God may be All in All.

Mat. 16.

23.

Hs. 2. 22.

The time was, when *Kingdoms* and *Churches* were the two Temples, in which these great Mysteries dwelt and were discovered. Man was most manifest in *Kingdoms*, when *Kingdoms* were meerly civil, the wisdom and power of man appeared most in *Kingdoms*. So God was most manifest in *Churches*, when *Churches* were wholly spiritual, the wisdom and power of God was all in all in *Churches*: But when *Kingdoms* came to be Christian, then *Kingdoms* began to be *Churches*; yea *Churches* came to be *Kingdoms*, and National *Churches* began; then also *Antichrist* came to be great, *Babylon* the Great, the great Whore began to appear; when the world might see Man sitting in the Temple of God, and the Man of sin worshipped as God, when the wisdom and power of Man was set up as the wisdom and power of God in the *Churches* of Christ; and Christian *Kingdoms*, because they were Christian, would needs appear and act as *Churches*, to judge of the things of God, and to order all things in the worship of God, whereas they had nothing to do but with the Government, and outward good of Man.

2 Ths. 2.

4.

Thus.

Thus the Man of sin was revealed; for though God be All in All, and there is no wisdom nor power in Man, but the wisdom and power of God; yet man, at his best, being but a Beast, and every man brutish in his knowledge; Man, I say, misapprehending himself to be something and not God in him to be all, and his Being in God alone, but willing to be wise; and as God to know good and evil, having had his eyes open to see some power and strength in himself, is immediately stripped, made naked, and appears nothing, now indeed, but a man of sin, a meer man, made naked, not clothed with God, nor God All in All: for the man of sin, is man deceiving himself, seeming to be something, to be some body, to have some wisdom and knowledge in himself; whereas God, in truth, is the wisdom and knowledge of Man, and man is nothing but a Beast (as the *Beast is the number of a Man*) and there is no difference indeed between Man and Beast, but as God is pleased to appear variously in both: for as both were of one days making, so God can so appear in man, that man shall appear as a Beast, and eat grass like an Ox, as *Nebuchadnezzar* was: and God can so appear in a Beast, and be manifest in an Ass, that an Ass shall speak as a man, yea wiser then the wisest of men, as *Balaam's Ass*, that spake so rationally, that it reprov'd or convinced the madness of the Prophet: What is man then? even the wisest, as the Prophet, All his wisdom and knowledge is but as a brute, a Beast, as the Scriptures speak; yea, *more fool sh than the Ox or Ass*, onely as God is acknowledged by Man to be that wisdom and knowledge in Man: Else, 'tis but a *Man of sin, the great Whore, a sinful Woman*; (for sin is nothing but the deceit and transgression of Man, deceiving himself, as the *Womans sin* was in being deceived, and first in the transgression:) This Man (I say) deceiving himself, is the Man of sin, or the sinful Woman, the great Whore, who seems to be the Wife, and to her Husband alone, as man should be to God, and as the Church should be to Christ, but as God not being all in all with Man, that is, the Man of sin: So the adulterous Woman, the great Whore, is none else but the Apostate Church, which seems to be the Spouse of Christ, and one flesh with God in her, her Head and Husband; but joyning with Man, and with Forms invented by Man, cleaving to the Traditions and Teachings of Man to the wisdom and power of Man, the Spouse becomes a Harlot, the Church the great Whore.

Indeed, the Mystery of Antichrist, the Mystery of Man is manifested in every Saint; but the mystery is most manifest, and appears visibly in every particular Church; for as the Church being in Spirit was thereby called Christ, though a Saint may be so called also,

Christ

Psal. 49.

20.

Jer. 10. 14.

Act. 8. 9.

2 Cor. 3.

18, 19, 20.

Dan. 4. 33.

Numb. 6.

22, 28.

2 Pet. 2. 16

Prov. 30. 2.

1 Cor. 12.

12.

Joh. 14. 19.

Christ being in every one, and every one in Christ; so Antichrist appears most visibly in particular Churches, or in Saints joyned in that fleshly fellowship, where the Spirit of Christ or Manifestation of the Spirit not appearing, the Church must now be called Antichrist, the man of sin, the great Whore.

How the Church came to be thus Apostate, and when the Apostacy began, I have not time at present to declare, this secret depending much on what the mind of the Spirit shall make out in the Saints and what may be learnt by Ecclesiastick History; by both it is manifest, that the manifestation of the Spirit in manifold gifts given to the Church, ceasing with the Apostles, was the first beginning of Apostacy; the Apostle *John* lived about one hundred years after Christ, and the seven Churches of Asia (types of the Apostate Churches) stood up a little longer; but before the two hundred years compleat, the Wisdom and power of man so prevailed in the Church, the inventions and traditions of Men were so many, superstitious and childish ceremonies in Churches, that of the British in Wales, being the first Christian Church in the World, long before the Papall Church in Rome; I say the Apostacy of those Churches was so visible, the pride of their Ministers so vile, the power of their Synods in *Glamorgan* and *Monmouth-shire* so prevailing over the Gentry and petty Kings of that Country, the canons of their Clergy so potent, yea the Churches there and then so carnall in all superstitious Ceremonies both Jewish and heathenish, as never was more grosse in the midst of Popery afterward.

How this Apostacy prevailed and became so powerfull, History will tell you, that Antichrist never came to be great, till Kingdoms began to be Christian; and Christian-kingdoms, because they were Christian, would needs appear and act as Churches, call Councils and Synods, condemn Heresies, judg of the Truth and Mysteries of God by the gifts of men.

When kingdoms came thus to be Churches, then Churches began to be kingdoms. That is, the Mystery of Antichrist and Man of sin was then also working, when nothing but the Spirit, nothing but the Wisdom and power of God appeared in the Churches of Christ; I say, then the mystery of Man, the Man of Sin did work, then the Churches did begin to act as kingdoms; yea, the very Apostles aspiring to a Prelacy, would needs exercise authority as Kings and Rulers of the Nations, and the Elders (not onely to seek preheminance as Diotrophes) but to Lord it over Gods heritage, or
Clergy,

Spelman.
Antiq.
Britanic.

Luk. 22. 24
1 Pet. 5. 1,
3.

Clergy; for so the Church was called, though afterwards the Elders or Ministers appropriated that name to themselves; for they indeed alone would be the Church, as the Pope with his Conclave-Prelates in their Convocation; and Presbyters in their Classis call themselves the Church; yea, the Elders of Independent Churches also have all the power, and do Lord it over their Churches, though the Churches carry the name.

But after that, when *He that did let was taken out of the way*, 2 Thess. 2. 7. that is, when the Spirits presence and power from on high in manifold gifts then appearing, which did let and hinder the wisdom and power of man to be so prevalent in the primitive Churches; I say, when that manifestation of the Spirit, that which did then let, was removed, then the man of sin was revealed, then the Wisdom and power of man appeared visibly in the Churches.

I will not mention now the Papall Churches, where the Popes have reigned as Kings and Emperours, yea, were called Gods: Neither I mind the Episcopall Churches, when Prelates domineered as Lords, not onely Lording it over Gods heritage, but as spirituall Lords in the Civil State.

I passe by also the Presbytery; *their Sun being set at noonday*, their Directory of Worship, Confession of Faith, Classicall Government, their large and little Catechism, with all those great works, being even at an end.

The Independent Churches are those my spirit hath been most carried out against these two last years, but could not come forth in a publick contest till now they are come to power, carried up in pomp and state, and fleshly glory; whereby they discover themselves by their delicacies, to be indeed the Great whore, deceiving a world of men, their Forms being more refined, and her flesh fairer, for they are men of great Gifts and Grace too, this being that Purple and Skarlet, and precious stones, the Golden cup wherein they carry their abomination, and cause the Kings of the Earth (men of highest place and choicest parts) to drink the Wine of her Fornication, i. e. Their false worship and Forms of Doctrine, which are the Fornications or flesh of the Whore. Rev. 17. 4.

I will not repeat all that I have written, but this (with God) I shall make good to the World, that these are no true Churches of Christ; not *Zion*, but The Whore; though they seem and speak as the Spouse; yet are they not like the Gospel-Churches, neither in Spirit nor Form. No Ordinance among them in the letter, much lesse in spirit, according to the Gospel.

For, indeed, the first *Gospel-Ordinance*, or that which constituted the *Church* in a *Gospel-Order*, was the Baptism of the Spirit: this being not the bare presence of the Spirit, for so all the Saints under the Law had the Spirit: but the Spirit, in a *Gospel-sense*, was not yet
 Joh. 7. 39. come; or, (as it is in the Greek.) *The Spirit was not yet, till Jesus*
 was glorified. Again, the abundance of the Spirit was not this
 I Pet. 1. 11. Baptism of the Spirit; for the Prophets had thus the Spirit of
 Joh. 20. 22. Christ; and Christ breathed the Holy Spirit on his Disciples after his
 Resurrection; but the Baptism of the Spirit was not till after the
 Ascension, *Act. 1. 5.*

The Apostles, with all the Disciples, 120 by name, were assembled together, yet were they not in a *Church-state*, nor constituted in the Order of a *Gospel Church*, till they were baptized with the Holy Spirit, *Act. 1. 5. & 2. 47.* Yea the Apostles themselves, who had a Call and a Commission from Christ to teach all Nations, and to baptize Believers, could not go forth to perform either till the Baptism of the Holy Spirit was come upon them, *Act. 2. 38.* Therefore the baptized *Churches* are very carnal, in crying out to their ignorant Disciples. Oh, you must obey the command of Christ, and Christ's command is, that Believers should be immediately baptized &c. *Act. 8. 6, 38. Act. 9. 18.* True, if there were a Minister who had the manifestation of the Spirit, as all (who baptized) had. But again, the first command of Christ before Baptism was this: He commanded them that they should not depart out of *Jerusalem*, till they were baptized with the Holy Spirit not many days hence, *Act. 1. 5.* If the Saints could stay a while, and wait for the Spirit, not departing from *Jerusalem*, (that is, God dwelling with men) if men could be content with God alone, live in God onely, behold God dwelling in them, and they in God: they had not run so fast into the *Church*, nor the *Churches* hastened to send forth their Ministers to baptize: there being no *Gospel-Order*, nor *Ordinance* among them.

Rev. 21. 3. The *Gospel-order* was in these three things (as the Temple had three parts.)

The first is the manifestation of the Spirit in manifold gifts, *1 Cor. 12. 7.* *Mark 16. 18. Jam. 5. 14.*

Secondly, A Ministry of the Spirit, with gifts given by the laying on of hands, *1 Cor. 12. 28, Ephes. 4. 11. 1 Tim. 4. 14.*

Thirdly, the administration of the Spirit in all the Ordinances of the *Church*, which were not onely Baptism and Breaking of Bread; but a Psalm, a Doctrine, a Tongue, an Interpretation and Revelation.
 1 Cor. 14. 26.

all these also were the Ordinances of Christ for the edifying of the Church ; but the present Churches have not any one of these , not *1 Cor. 14.* some of them in name or shew ; therefore sure the edifice is fallen *26.* into a confusion , into a *Babel*, and the Churches must needs be in an Apostate condition.

The Apostacy foretold by the Apostle then began, when the manifestation of the spirit ceased , when the ministry of the spirit was cast down, and when that administration of the spirit was trodden under foot : and this is a sufficient notoriety or visible signe that all Church-Ordinances were changed into a confusion , or fleshly performances, when the spirit did so visibly disappear, and the Gospel-order to be found no more.

First, The manifestation of the spirit in manifold gifts ceasing, is spoken of by *John*, *Rev. 7. 1.* where the four winds are held in, that it should not blow, &c : the four winds being nothing else but the fullness of the Spirit, rushing in as a mighty wind at first on the Primitive Church , *Act. 2. 2.* and remaining still in the Churches of Christ, till the Church came into spirituall *Babylon* : Therefore the four winds begin to blow, when the people of God are brought from thence, *Ezek. 37. 9.*

Secondly, The Ministry of the spirit cast down is also signified, *Rev. 9. 1.* where a star fell from heaven to earth, *ver. 1.* The falling star is the fall of the ministry of the spirit sent down from heaven : now this fell on the earth, when gifts of men (succeeding those spirituall gifts of God,) humane Arts and Parts , Studied Tongues, Interpretations and Commentaries , became the key of the bottomlesse pit : for when the Mysteries of God were opened by the gifts of men, instead of opening Heaven, they opened Hell , and a smoke came out of the bottomlesse pit darkening the Sun and air ; both Christ and all the means to communicate Christ were darkened thereby, *ver. 2.*

Thirdly , The administration of the spirit in all Gospel-Ordinances after this was trodden under foot, *Rev. 11.* Here the Temple is to be measured, &c : that is, Saints (though under this spirituall apostacy) were still owned of God , as those who worshipped him in spirit ; but as for outward worship and Church Ordinances (which are the *outward Court* ; *ver. 2.*) that was to be given to the *Gentiles* ; that is, not heathenish Gentiles, but Christian Gentiles ; the most carnal Christians have by continuance in all ages enjoyed the Ordinances of the Church, both Baptism, & breaking of bread ; for 'twas given to them of God, as suitable to their fleshly Spirits , rather then to the Saints in truth, who are the holy City, whom these Gentiles and Christians in common have trodden under foot to

this day ; yea , not conforming to Ordinances and Doctrines of men, not coming to Church hath been the cause still of the treading down of the Saints in all Ages and in this also by the Churches themselves, who trample on all not in fellowship with them, who cannot conform to their forms of Doctrine and fleshly Ordinances; for so they are at the best, in their primitive and purest order, even Gospel Ordinances were but *legall* things in truth, and *bodily exercises*: but now being defiled through the Spirits absence, they are not only far below Christian duties, but the dues of *Gentiles*, and heathenish exercises: For so the Protestants have taught that all things in the service of God, not according to the Scripture, are not only superstitious but profane. This I am now (with God) to prove that there is no Gospel-Ordinance in all the Churches, neither in letter or forme, much lesse in spirit and truth, neither Baptisme, nor breaking of Bread, nor Prayers, nor Preaching, nor a Psalme, &c.

First, Their *Baptizing* of Children is so childish a tradition, that both the Baptized Churches, and some Presbyterian brethren have fully confuted their folly; and yet these Churches also come farre short of the truth of Baptism, in the form and end thereof: both these we shall prove hereafter, that the outward form of Baptism was not by dipping, but by washing the Disciples feet; those that believed went down to the water, as 'twere up to the ankles; for the
 Ezek. 47. 3. first rising of waters up to the ankles, was but a type of that state of Gospel-Saints, who should have the first fruits of the Spirit, (for the first Churches and Apostles had no more of the Spirit); therefore they thus were baptized.

But Secondly, the end of Baptisme with water was not that it should abide for ever, that was onely the promise of the Spirit; the Spirit, or baptism of the spirit was to abide, to continue and increase till the waters which were to the ankles should arise to a fulnesse, to a flood, that no man might passe over; the baptism of water was to decrease and dye in time, *he must increase*, saith John, *but I must decrease*: but by the Apostacy, the Baptism of Christ, the Baptism of the spirit hath decreased, and the Baptism of water, the Baptism of John hath increased and continued to this day. Again, the Baptism of water which was in the Apostles times, was rather by permission then by command, an indulgence to the Church, that was for the most part carnall, as circumcision, and many things of Moses, did continue for a time in the Gospel-Churches; so the Baptism of John, the baptism of water was not to continue any longer. Therefore the doctrine of Baptisms, the first principle of Christ is not yet known by any of the Churches, who like the
 John 14. 16.
 Ezek. 47.
 Joh. 3. 30.
 1 Cor. 1.
 17.
 Act. 16. 3.
 Act. 21.
 24. 26.
 whore.

where sitting upon the waters , content themselves with the Baptism of water , and that in a false way : the Presbyters baptise the whole Nation ; Independents, Children of beleevers only : the baptised Churches dip beleevers indeed , but do not baptise them in a true form, nor right end, not owning baptism of the Spirit at all.

For this indeed is the baptism of Christ, the baptism of the spirit, which is not a bare presence of the spirit in graces, or in some gifts, for so the Saints under the Law had the spirit : yea, our Gospel Churches at this day come far short of the Legall Church ; for there were some gifts of the Spirit manifest, as of prophecying, and gifts of healing, of signes and miracles : but the Baptism of the Spirit was that manifestation or pouring forth of all the gifts of the Spirit, (not on every believer, but) on every Church of Christ, that the Church came short in no gift, ^{1 King. 13.} ^{4.} ^{2 Kings 1:} ^{2 King. 2.} ^{etc.} ^{1 Cor. 1. 7.} This was the true constitution of a Gospel Church, the Baptism of the Spirit, the manifestation of the Spirit in manifold gifts , without which no Church can be in the order of the Gospel, ^{1 Cor. 12. 6, 7, 28.} For as the doctrine of Baptisms (not of water only , but of the Spirit especially) concerned the Church in her members ; so the next doctrine. The laying on of Hands, did concern the Ministry, who received a gift by the laying on of Hands. Independent Ministers make a meer ceremony of this , never looking for any gift thereby , as Papists and Prelates did ; but the Presbyterian Ministers of Scotland are a little wiser then ours ; for there being no gift , they lay aside the laying on of Hands altogether in ordayning their Elders.

Secondly, The *Breaking of Bread or Communion*, that was in the primitive Churches, was not as 'tis in the present Churches, by taking a piece of Bread , or tasting a sip of wine from the Minister's hands, (a meer popish superstition to put such pomp and reverence on sacramentall Bread and Wine) but breaking of Bread was a full Meal, for the word is so ; and The supper of the Lord shews the same to be a full Meal, or *Feast of Love*, for both is one, though old childish Fathers make a difference between the *Feast of Love*, and *Supper of the Lord* ; so often used, even daily, that is, every First day the Church meeting to break Bread ; Feast in Love , to Feast on the Lord together , on the Lord in them ; the Bread broken being the *Communion of his Body* ; for the Church indeed was that body of the Lord, the Church was Christ : This the Church knows not, nor confesses how fully the Godhead is embodied in their flesh , how perfectly one with the Father, as *Christ* : They are afraid of this ; therefore as if there were but a part of God , and part of Christ in

them, they take a piece of Bread : thus they discern not the Lords Body, yea, they do not shew forth the Lords death, that is, dying to all things but to God, as *Christs* purest flesh was crucified to the Father : but this communion and mystery of *Christ*, and of his death, is not known nor taught by the Churches ; alas, these are heavenly things, too high for them who live in dead Forms : nay, they scarce know the earthly thing ; the Form of Breaking bread : this being as I said, a full Meal, for they did break Bread from house to house, eating their meat with singleness of heart, praising God ; yea, they drank also to the full, for some drank too much, or were drunk, *1 Cor.* 11. 21. which could not be with a sip of wine : the abuse that was in the Lords supper, shews the use to be, not to eat and drink to themselves, for so they had Houses to eat in, *verse.* 22. but to tarry one for another, till all being come together sat down in that spirituall Feast, seating on the Lords crucified body ; which the breaking of bread, being a full Meal, did signifie, as we shall shew more fully hereafter.

Thirdly, the next Ordinance was Church-prayers, these being as peculiar and proper to the Church, and for the Church alone, as Breaking of Bread, *Acts* 2. 42. *They continued together in the Apostles doctrine, in fellowship, breaking of Bread, and Prayers.* The Churches of *Christ*, could no more pray with the world, then break Bread, or have Church-fellowship with the world. Therefore neither *Christ* nor his Apostles did ever pray with preaching ; *Christ* prayed only in private or with his Disciples apart, *Luke* 11. 1. And the Apostles preaching to the world, never prayed with the world ; for after *Peter* and *John* had been in the Temple, at the house of Prayer, preaching to them in publique, they returned to their own company in private to pray, *Acts* 3. 1. *Acts* 4. 23. The Jews indeed had certain houres of prayer, of publique prayer, (the Church being National) so there was a certain place appointed for preaching in the Synagogue or Temple, just like our Churches now, (who are the Jewes indeed to be converted) they have none but common prayers still, houres of Preaching, and houres of praying ; yea, such Forms of Prayer, praying before Sermon, and after Sermon, (a meer popish custome) with the Lords prayer after the first, and a Priestly benediction after the second Prayer. For Blessing the people last of all, is both Popish and Priestly, it being a legal Ordinance ending in *Christ*, the great High-Priest, who ceased this ceremony when he blest his Disciples, and afterward came in Spirit to blese his people, *Acts* 3. 26.

But the mysterie of Iniquity and Man of Sin, is not manifest in any thing more, then in those Forms of prayer publique & private.

We

We know the whole power of popish Religion is in their much praying; so Protestants could not be taken from it, till their common Prayer was taken from them by force: I cannot commend this Reformation, for what are Men the better to be bearen from one Form of Prayer to another, which is as bad, if not worse then that before, because seemingly more spirituall, yet having not the power: The Churches prayers how powerfull were they, not full of words and fine expressions; but there was a mighty power and appearance of God in their publique prayers; see *Acts* 4. 31. *Acts* 12. 5, 12. *1 Cor.* 14. 25. *James* 5. 24, 15.

Besides that long praying which Ministers glory in, is both legall and heathenish, 2 *Chron.* 6. *Nehem.* 9. *Dan.* 9. *Math.* 6, 7. The Lords prayer, the prayers of Christ, and the Apostles prayers were very short, succinct, plain, and to the purpose, without such preambles, abundance, and vanity of words, and vain-glorious enlargements, *Act.* 1. 24, 25. *Act.* 4. 24.

The cause why the Churches err in all these after-Ordinances, is, because they continue not in the First, which is the chiefest Ordinance, continuing in the Apostles Doctrine; and holding forth the form of sound words, *Acts* 2. 42. *2 Tim.* 1. 13. And this we shall prove another time, that the Doctrine of the Apostate Church, is not the Doctrine of the Apostles, but the Doctrine of Devils, and yet these Devils being not evil spirits, but good Men; great in Gifts are those Devils *δαιμονες*. As those heathenish Heroes of old were called *δαιμονες*; so our knowing men, our Christian Heroes, holy Fathers, moderne Divines and Ministers are those Devils: as the Worship which great and good Men have set up in the Churches are called the worship of Devils, *Revel.* 9. 10. Let not this seem strange, for not only Judas was called a Devil, but Peter was Satan indeed; when he favoured the things of Men, more then of God; therefore let not our Ministers be moved, if hereafter they hear their services called Sorceries (as 'tis there, *Rev.* 9. 21.) and themselves the Sorcerers of Egypt, deceiving the Nation in nothing more, then in their Forms of prayer. For their preaching begins to appear more powerlesse, flat, dead, having no discovery of God above the Common Form of Knowledge; yea, they know lesse, and their preaching is more legal then once it was, by the judgment of their wisest Hearers.

Yea, as there are not the prayers of the Church this day, as it was, neither in power nor Form; so there is scarce a Christian prayer in private amongst them; though they are full, and flow with words at duty-times; yet God and their own Conscience can tell

how little they pray in their Closets, how loose their petitions are in private, how seldom they retire into their own spirits; yea, *scarce ever do they thus seek the Lord*, (as the Prophet speaks) that is, they seek not any nearer sight of the Lord, nor any new discovery of God in them: Alasse, New-lights are laughed at by these men, though God indeed be the Father of Lights, there being more Lights then one begotten and brought forth daily by our God and Father, *who will shine in us more and more to perfect day, till we have* *Jam. 1. 17. a full discovery of himself as he is*; that is, have the Father's name on our Fore heads, Rev. 14. 1.

And as the Churches erre in their Formes of publique prayer, so they fail in their Formes of private Prayers, &c. For they pray not to the Father; nor, secondly, in the name of Christ; nor, thirdly, can they pray in the Spirit.

First, They do not pray to the Father, but to the first Person in Trinity, whom Christ never knew nor acknowledged; for had there been a second Person or subsistence in the God-head, coessential and coequal with the Father, surely Christ should and would have worshipped him; but Christ never prayed to any Person but to the Father; and no Christian ever prayed to the Spirit till the Spirit of Antichrist (*Veni Spiritus Sancte*) came into the world. Nor that I deny the holy Trinity according to Scriptures; But (disclaiming all the Traditions of our For-fathers, and teachings of men.) I beleeve that God is Father, Son, and Spirit, and that the Son of God, the Man Christ Jesus is God blessed for ever; yet both in a Mystery which no man can manifest or reveal but the Spirit, *Math. 11. 25. Ephes. 1. 17.* The Father being none else but the one onely true God, of himself and in himself, inhabiting eternity: The Son being the same God and Father manifest in Flesh, and dwelling among men; That one mighty God and Father powerfully going forth, and exerting himself, or appearing in manifold gifts, and operations in flesh, is the holy Spirit. Which things are not to be carnally understood, according to the letter, as if God sent his Son, and the Son sent the Spirit; but comparing spirituall things with spirituall, we shall perceive that the Son is the Father, and the eternall Spirit is both Father and Son: so the Father is said to send the Son, where he himself appears in flesh (from the beginning, in the fullnesse of time, or this day: for Christ is the same to day, yesterday, and for ever:). And Christ (speaking in the dayes of his flesh, that he would *send the Spirit*, is nothing else, but that he who dwelt with them, should be in them; that is, when God even the Father, who dwelt in his flesh, should be manifest in theirs, *Joh. 14. 17, 18, 19, 20.*

Thus

Thus also I confesse *that Iesus is the son of God*, and that the Man 1 Job. 4. 15
 Christ is God blessed for ever: God even the Father dwelling in him, Job. 14. 7,
 and doing all in him, being all in all in him: His flesh being the 10, 20.
form of God, an image in whom the God-head appeared to men; The verses.
 Son of God being nothing in himself, but the Manifestation of the Phil. 2. 6.
 Father, and could do nothing of him self, but as the Father dwelling Job. 5. 19,
 in him did all his works and words. Again, I conceive, the Man 30.
 Jesus Christ, the Man God being in us; to be all in all to us, God John 8: 28.
 dwelling in us as in him, our flesh annointed & filled with the God- Gal. 4. 19.
 head as his, and we perfect in one with the Father as he. This is the Ephes. 3. 19
 true Faith & Confession of the Son of God (if once revealed in us, Job 17. 23:
Gal. 1. 16. and 2. 20.) else how could the Son thus confess'd bring
 us to God, God dwelling in us, and we in him thereby, 1 John
 4. 2, 3, 15. compared.

I shall not now declare at large how the present Churches deny
 all the Doctrine of God, and of Christ, &c. which (if God will)
 we shall do in his due time; onely we are now discovering all
 their forms of Worship to be false (though some may worship the
 Father in spirit and truth) yet in form of words they worship not,
 nor pray to the Father at all.

Secondly, They do not pray *in the name of Christ*: But, as Saints
 of the Old Testament knew God in Covenant with them, not God
 in Christ one with them (that's the Father:). So the Churches ap-
 prehend God at a distance, standing a farr off, below in the Tem-
 ple, not able to enter into the *Holy of holiest*, into the God-head Heb. 10. 19
 himself; but call upon his Name as great and terrible, glorious Deut. 28.
 and fearfull (for so the Law presented God to Men) they have not 58.
 the spirit of the Son to cry *Abba Father*, the Son being not re- Gal. 4. 6.
 vealed in them, how can the spirit of the Son be sent forth at all?
 I beleeve the Son is in them, and the Spirit is there, though hid
 in their flesh: but they conceiving Christ at a distance, Christ with-
 out them, as long ago in flesh on earth, and now afar off in heaven
 from them, not nigh them and in them; They do not pray in his
 Name, They go not as the Son to the Father, with that nearnesse Rom. 10. 8.
 and confidence as Christ did to God; but as strangers and forraig- Job. 16. 23.
 ners, or as far off from God, being very low in the flesh; They beg
 the Father still for Christ Jesus his sake, as if Christ procured the
 love of the Father to them, or merited life and salvation for them;
 or as if God would not hear them but for his *worthinesse sake*: words
 not spoken of in Scripture, neither hath his Intercession any such
 carnall sense. For as the Son is none else save the Manifestation
 of the Father; so the Son can do nothing of himself, but
 manifest the Fathers love to us, and our life in God with him: Job. 4. 9. 10.

He being but *the way to the Father*, God even the Father being the end and ultimate object of all our Christian knowledge, confidence, faith; yea, all that divine worship and honour given to the Son is to *the glory of God the Father*, it tends and ends in God, though by Christ, and through Christ; that is, thus: We beholding in him *the glory of the Father*, full of grace and truth; I say, we seeing Christ one with the Father, and his flesh full of God, God even the Father being perfect in union with him, and he the beloved of God, living in the Father alone: We see by this the same true in ourselves (for *he is the truth and life as well as the way*) and learning the *truth as it is in Jesus*, the life of God is thus revealed in us also (God revealing his Son in us first) so we pray in Christ's name; we pray as the Son to the Father, as those who are perfectly one with God, the onely beloved, and living in the Father alone. This is indeed to be with Christ; this, to behold his glory, not carnally in heaven, but here in us, in the spirit.

Indeed the people of God, who lived under the Law, nor knowing the Mystery of God, and of Christ, nor their union with the Father, did worship God as at a distance (for the *Holy of Holiest they came not near*) standing aloof off from that glorious Majesty, whose name was great and fearfull, therefore they did not yet draw nigh to the throne of Grace, nor had that access with boldnesse as to the Father, but begg'd in all their prayers for his name sake, for his own sake, sometimes for the Lords sake. Dan. 9. 17. 19. but in the Gospel-state, no Saint did ever pray so, nor did any Christian prayer end as ours, [*For Christ Jesus sake,*] neither is this speech once named in the New Testament. We please our selves much with the often name of Christ, though in truth we pray not in his name at all; The Apostles had not the name of Christ sometimes in all their prayers, yet prayed alwayes in his name, in him, and though him they went to God, as having the same fellowship with the Father as the Son, and seeing themselves as full in the love of the Father as he.

Therefore he saith, *In that day ye shall ask me nothing*, John 16. 23. and yet, *at that day ye shall ask in my name*, verse 26. In that day, in the day of the spirit (when the Son should appear in the Father onely, and in them, John 14. 20.) they should not ask of the Son, nor pray to Christ any more (as they did indeed before) but they shall ask the Father in his name onely; not as men carnally conceive of Christ praying to the Father for us, and so they pray to God for Christs sake; nay, saith Christ, *I say not to you that I will pray the Father for you, for the Father himself loveth you, because*

ye have loved me, and have beleevd that I came out from God: That is, Think not that my Father will not hear you but for my sake; for the Father himself loveth you freely, as he loveth me: and so ye love me not for my own sake, but as I am the manifestation of the Father, as I came forth from God.

How fa'stly then is that Scripture (as other Scriptures of this kind) translated, *Ephes. 4. 32. Forgive one another, as God for Christ's sake hath forgiven you?* Whereas, 'tis no other in the Originall then thus, as *God in Christ* hath forgiven you: For as *God* was in *Christ* reconciling the world to himself; so *God* in *Christ* is All, and *Christ* is all in all in us, and we being in him, do ask in his name.

Thirdly, the Churches cannot *pray in the spirit*, not having that spirit inable to a Gospel state, as we shewed before; at best, all their prayers are legal, as the prayers of Saints under the Law; for though they repeat never so oft the name of *Christ*, they do but take the name of *God* in vain not knowing *God in Christ*, nor *Christ in them*, nor the spirit of *Christ*, the *Spirit of the Son*, which Gospel Saints indeed had, else they had been none of his: But I beleve many now are the Lords, that have but a legal spirit, but the spirit of bondage, the spirit of a Servant, not the spirit of a Son, much lesse, the spirit of the *Son*: Saints now deceive themselves, in thinking they have the *spirit of adoption*, the *witnesse of the Spirit*, the *seal* of the spirit, the *earnest* of the spirit. Alas, how little assurance had Saints a while ago? what long discourses were learned religious men fain to make, and find out what witnesse the witnesse of the Spirit was; yea, best men were scarce sure of their Salvation at last, or must have signes to know the people of God, questioning they might be hypocrites; whereas no Saint under the Law, even in time of detestation did ever doubt of his salvation: Nor Secondly did they question whether they were the people of *God* or no: Nor Thirdly, That they were Hypocrites; yet this was usuall with our Gospel-Saints not long since, and it may be were the better Christians, then being sensible of their bondage; but now Saints (like those Jewes who counting themselves free) see their liberty and freedom by being in a Church state, as Children of *Abraham*, and people of *God* therefore, for some conformity to the Law, or to the Letter of Gospel commands; but I beleve few have that *full assurance to the end*: few rooted and established in the Gospel; none know the exceeding greatnesse of his mighty power, which is indeed the Spirit, the Spirit of the Son the Gospel spirit, the *Spirit of Liberty*; Alas, How can Christians boast of this, that are in *Babylon*

Eph. 6. 18.

Rom. 8. 9.

Gal. 4. 1, 3,

& 6. com-

pared.

Psal. 22. 1.

Psal. 88. 1.

Job. 13. 16.

Job. 13. 16.

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Job. 13. 16.

Job. 13. 16.

Job. 13. 16.

in Bondage under the Spirit of Antichrist? Antichrist being in that power in the best Saints, who are in a farre differing dispensation from the Gospel-state; But to pray in the spirit was to pray continually, to pray without ceasing (not twice or thrice a day as we do) but praying night and day; which was not on their knees, or at a set time, or in a forme of words (though Christ did use thus to pray, being a *Minister of the Circumcision*, and in the duties of his flesh living under the Law :) yet I conceive, that the private prayers of Gospel-saints, was not in sound of voyce, or forme of words, but waiting upon God in Christ for the supplies of the Spirit, and of all good things promised, as may appeare, *Rom. 8. 25, 26.* we know not *what to pray for as we ought*, but the Spirit helpeth our infirmities with groanings which cannot be uttered. We know what to utter, what to pray for in our formall prayers, yea we have the form and pattern of all our petitions framed in our heads before we utter them, we know what to pray for, besides we have our set times, of our hours of prayers. our duty-times (as we call it) We pray morning and evening as *David* and *Daniel* did use to do under the Law: sure such duty times were never heard of in the Gospel-times; therefore praying in the Spirit scarce appears in these times, much lesse among those who are most zealous for it.

Fourthly. There is no preaching in all the Churches. no preaching of that they pretend, no Gospel-preaching; for neither the doctrine of free grace, nor discourting of Christ after the flesh, is the preaching of the Gospel; the Gospel is a Mytery hid from ages and generations before and under the Law, not manifested to the sonnes of men, till 'twas to the Apostles and Prophets by the Spirit: but the Covenant of Grace, free-Grace, the forgiveness of sin, &c: was fully manifested by *Moses* and the Prophets of old. Again, Christ after the flesh is not the Gospel, for the Apostles would henceforth know Christ after the flesh no more; not *Christ* without us, but *Christ* in us is the mytery of Christ, and of the Gospel also; yea, though *Christ* after the flesh did present the Gospel in part, preaching peace to the Jewes; the Kingdome of heaven being then at hand, yet the Kingdome was not come. nor the Gospel fully preached till Christ came againe and preached peace to them that were as farre off, and to them that were nigh, *Ephes. 2. 17.* this coming of *Christ* was not in Flesh. for that was crucified before, *verse 16.* but he came in spirit, that is, 'twas *Christ* in the Apostles that after ward preached, seeing you seek a proof of *Christ* speaking in us saith *Paul*; he knew Christ living in him; and himself

self crucified with Christ, all his flesh and the goodlinesse thereof *Phil. 3. 8, 9*
 crucified, his righteousness, his gifts and graces as dung in respect
 of Christ in him, that is, God manifested in his flesh did slay all that
 flesh to himself, that God alone might appeare to live, or *Christ*
 living in him: and this is also *Christ* crucified in him; I bear in my
body the dyings of the Lord Jesus; we see Paul preached nothing but *2 Cor. 4. 10.*
Christ in him, *Christ* dying in him, *Christ* rising in him, *not as if I* *Phil. 3. 11.*
had attained to the Resurrection of the dead. Indeed the Apostles
 did mention *Christ* after the flesh, but yet so as thereby to manifest
 the Mytery of *Christ* in spirit, of *Christ* in us, of God in our Flesh:
Christ suffered for sins, the just for the unjust to *bring-us to God*: So
 that all the Ministers of the Churches come too short in these three
 things which the Ministers of the Gospel had. First they had the
 manifestation of the spirit in manifold gifts enabling them to preach *1 Tim. 1. 12*
 the Gospel purely, and with power, they *preach the Gospel by the* *1 Pet. 1. 12*
holy spirit sent down from heaven, which none of our Ministers have.
 Secondly, They could clearly manifest the mytery of the Gospel,
 and preach glad tydings to *every creature under Heaven*, to every *Col. 1. 23.*
 man and woman in the world, *presenting every man in Christ*, and *28.*
Christ in every man. Know ye not that Christ is in you except
 ye be reprobate? that is, men void of judgement to discern your
 spirituall estate, and being in Christ, God being in every man, and
 every mans being in God. *Act. 17. 28.* Thirdly, the Ministers of
 the Gospel could not onely manifest the mytery by Scripture, but
 without scripture they could make it forth in the works of creati-
 on, from the writings of poets, the mytery of God even the Father
 and of Christ: For in him we live move and have our being: and
 we are his off-spring; we, that is man-kinde, for the Poet means
 that; and the Apostle also, *he is not farre from every one of us*; yea
 in every Creature the Apostle could manifest Christ, therefore the *Act. 17. 27.*
 Gospel is said to be preached in every creature under Heaven, *Col.*
1. 23. The Heavens declare, yea day to day uttereth speech, *Psal.* *19. 2. &c.*
 So the Sun, Moon and Stars, their sound is gone
 throughout all the world, *v. 4.* That is the sound and speech of
 every creature; and as the Gospel is called the witnesse of God,
1 Cor. So the rain and fruitfull seasons do fully witnesse God. Thus
 the Apostles though to the Jewes they spake from scriptures, be-
 cause the scriptures were owned by them, yet to the Nations, *Act. 14. 17.*
 who denyed all scriptures of the prophets, and knew no
 other then the poets, and their own prophane authors, the
 Apostle I say never preached to them out of scriptures; for
 to what purpose was it to tell the heathen of *Moses*, the prophets
 and

and the psalms, or to preach of their sinnes (as our *New England* Ministers do to their Sagamoors very simply) but as the mytery of the Gospel preached by the Apostles could not be read in Scriptures nor learnt by man at all, but only as it was Revealed in them by the Spirit, so they spake; yea, the Speakings of Christ out of Scripture was onely as a Minister of the Circumcision, First reading a Text out of the Law, &c. as all our Gospel-teachers can do, they cannot preach without a Text out of Scripture, they have not the manifestation of the Spirit; neither can they manifest the mytery of the Gospel, the mystery of Christ in us, of God manifested in our flesh, they cannot present every man in Christ, and every man living in God, and God the Saviour in all men, &c. these glad-tydings there is no Minister can preach to any people (much lesse to every creature, to all Nations, having no gifts of tongues or interpretation) they cannot preach the Gospel to those who deny Scriptures, they cannot convince any man by the *light in them*, which is no other then *Christ in them*, nor hold forth Christ from the appearance of God in the world, from the *light of the world* that is in them, from inward experiments, from outward providences, from the writings of Poets and prophane Authors; yea, from all the Creation. Therefore 'tis plaine there is no preaching of the Gospel by any Independent-Church or preacher whatsoever. But still our Ministers cry, Do we not preach as the Apostles? did not *Paul* and *Peter* hold forth Christ after flesh? I answer againe, The Apostles indeed did hold forth Christ after the flesh, 1. Because their Ministry was much in the Letter, having but the first fruits of the Spirit, 2. They preached much of Christ after the flesh to the Jewes, proving him to be the Messias by Scriptures: but to the Heathen who knew no Scriptures, nor expected the Messias thereby, Christ after the flesh is never named to them by the Apostles, but Christ only in the Spirit, God in mans flesh which they manifested, yea God manifested in the flesh of the Creation, as we said before; for this is Christ in Spirit also. 3. Though the Apostles did preach Christ after the flesh, yet not as the end, as the adequate or ultimate object of their ministry, or of mens beleiving; but Christ being the *only way* to the Father, by him men were brought to God, and by him did believe in God, that all the Christian knowledge and faith of men might tend and end in God.

1Pet. 3. 18.

1Pet. 1. 21.

2 Cor. 3. 6.

Gal. 3. 5.

4. The Apostles were so much *Ministers of the Spirit*; yea, "could so minister the Spirit to men, that in the man Christ Jesus they could manifest God, even the Father in perfect

perfect union with Men, as with Christ, and so raise up beleevers from Christ after the flesh; to Christ in spirit, to God in their flesh, as in his. No Minister of the Churches this day has this ministry of the Spirit, neither can they manifest the Mytery of Christ in us; but carry their hearers no higher then Christ in flesh, and there leave them in the flesh, *which profiteth nothing*: though God in his free grace and love takes up all his to himself, the quickning spirit living in them, and revealing himself to men as he pleases. Yet this we shall (with God) make good hereafter, when we come to speak of Doctrines; that the Churches know not the Doctrine of Christ nor yet so much as Christ after the flesh: for what was the Man Christ Jesus, but *God in flesh*, the Saviour of men? not the Man, but *God* in that man was Jesus the Saviour. For as *God* in Christ was the Reconciler, &c. *2 Cor. 5. 29.* so *God* in Christ was the Redeemer of the world: *God* in him was the Head and Husband of the Church, *God* even the Father was all in all in that flesh, brought forth of a Virgin; the hypotatrical Union, so called, being not between the person of the Son and humane Nature: but the humane Nature united to *God* even the Father was the person of the Son. The preaching of the Gospel was thus to manifest *God* in the flesh of men, as in the man Christ, and men in union with the Father as that Man, that Man-God being in us, because *God* was in him; for as *God was with him*, so *God* is with us, and *God with us* is Christ, *Immanuel*. Without this knowledge, taught of *God*, men preach not Christ, but they preach Man, and themselves.

5. A Psalm was the musick of Churches, and the melody of the Gospel; but the sound of the Gospel being not heard, how can we heare a Psalm sung in the Churches? Indeed under the Law a Psalm was in ryme and meeter. Secondly in tune and melody. Thirdly the multitude altogether did sing: but a Gospel Psalme was no such thing, and the Churches of Christ had no such order; women were forbid to speak in the Church, much lesse to sing. A Psalme then was a *special gift of the Spirit whereby some one filled with the Spirit and word of Christ did speak the praises of God with exceeding joy, and full of Glory*. I say 'twas a speciall gift of the Spirit: how is it brethren? when you come together every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a Revelation, hath an interpretation: let all things be done to edifying, *1 Cor. 14. 26.* The Apostle doth not there chide the Corinthians for their disorder, as speaking together, but he commends their order and

and decency, *verse 40.* that every one spake, that is, none spake but according to the gift of the Spirit which each had; some had a doctrine, that is, no common truth delivered, but some speciall and glorious discovery of God, *Esa. 29. 24.* Again a tongue and interpretation were two other gifts of the Spirit, and a Revelation, or the manifesting of the Truth, that was long hid from the Churches, this was a gift, so was a Psalm, not which every one had, no not all saints, but some had a Psalm, that is such a one who was filled with the spirit and word of Christ or Gospel knowledge, he could sing, that is, *speake* the prayles of God with exceeding joy; men think they do not sing unlesse they make a noise like a bird, or tune their voyce, but to sing in the Gospel language is no more then to speak, *Speaking to your selves* in Psalms, hymns and spiritual songs, making melody in your hearts to the Lord; there was no tune in the voyce but in the heart; no melody to men, but to the Lord God; for to sing was to speak his prayles as is plaine, *1 Cor. 14. 15, 26. Ephes. 5. 20. Col. 3. 17.* not that every speaking or praying God, is singing; but such as was with exceeding joy; if any be afflicted let him pray, if any be merry let him sing Psalms, let him expresse his mirth (the joy and melody of his heart) in the prayles of God, as those *Rev. 14. 1.* who had the Fathers name on their fore-heads; *i. e.* who had a full discovery of God in them, were as the voyce of Harpers harping with their Harps, *verse 2.* None could sing that song but themselves, *verse 3.* now all can sing *Dauids* Psalmes, the Churches songs; but those who sing the song of the Lamb, have not *Dauids* harp, but the Harpes of God, the joy of the Holy Spirit unpeakable and full of Glory.

Jam. 5.

Rev. 13. 2.

Isay. 19. 14

'Tis too long at present to shew how the Churches (as it was said of the Princes of *Egypt*) do err in every work of their hand, erring in all their Ordinances, duties, dayes of Feasting, feasts of Thanksgiving, conforming in all to the National Churches, but especially in sanctifying the Lords Day. There is nothing, they are more dark in then in this: whereas *the Lords Day* is no more then the *Day of the Lord*, the Day of God, when God shall reveal himself to men, and in them clearly, as *John* saith of himself, *Revel. 1. 10. I was in the spirit on the Lords day*; that is, the manifestation of God in Flesh: when God did fully reveal himself in *John*, *John* was all in the spirit, his Flesh fell down as dead, *verse 17.* as *Isaiah* and *Daniel* were both undone, when they saw the Lord in glory appearing in them, *Isay. 6. and Dan. 10.* But how comes the Lord day to be the first day of the week; or the fourth Commandment, speaking of the seventh day, prove the sanctifying of the first day?

Who

Who can prove the change of the day by Christ; or that the Apostolick Churches kept holy the first day as God sanctified the seventh? especially, seeing the next succeeding Ages, even the primitive Churches of the first 300 yeares, kept the seventh day as the Sabbath; yea, celebrated the Lords day and Sabbath together for a long time; (or the Apostacy presently succeeded the Apostles departure.) *Ignatius*, being but about 100. yeares after Christ, sheweth the same; *After the Sabbath day* (saith he) *let every one that loveth Christ celebrate the Lords day the Queen of dayes*, (for the Sabbath day was King, or chief, as one expounds) *Ignat. Epist. ad Magnes.* The celebrating of the Lords day alone was first instituted by *Constantine the great*, *Hosp. cap. 9. pag. 27. anno 300.* Afterward it was established by the *Laodicean Council*, *an. 364.* commanding Christians not to Judaize in keeping the Sabbath, but to work on that day, and keep holy the Lords day, *Hosp. Orig. Fest. cap. 9. pa. 27.* In all this 'tis observed, that the Eastern Churches, which were the most part of Christendom, did celebrate the Sabbath, as I said, and the Lords day together, *Socrates cap. 8. lib. 6. and cap. 21. lib. 6.* Mr. *Brierwood* on the Sabbath, against Mr. *Bisfield*, *pag. 77. Perk. 1. vol.* on the fourth Commandment. But the Romish or Western Churches would not have their Church-Assemblies on the Sabbath, as in all other Churches of the world: so the Centuries report, *Cent. 4. c. 6. p. 477.*

I am the more large in this, that Independent Churches may see their Judaisme in their strict observance of an outward Sabbath, their simplicity in sanctifying the first day of the week as the Lords day; Their ignorance or connivance not clearing those things which are so cerain; Their conformity with Popish Churches, Their carnal complying with the Protestant State-Religion; Their Laodicean condition, thinking they are rich, and have need of nothing, that they need no Order, nor Ordinance, nor Officer; whereas they are so poor, blind and naked, that they have no Gospel-Ordinances, nor a Day at all: but walking in the dark, deceive themselves and others.

The Observation of the Lords Day therefore depends much on Popish Churches, and the command of Christian Princes, to which the Independent Churches are as conformable as ever Prelates were.

What I conceive of the Sabbath, I shall in a few words declare:
1. That

1. That the fourth Commandment is mysticall as well as moral ; for there is a mystery in the four first Commandments, even the mystery of God is there manifest. In the first Commandment God, the One onely true God, even the Father is acknowledged.

Ephes. 4. 6. In the second, the same God and Father, is known in the Son, the
Col. 1. 15. expresse or graven Image of his substance ; and no other graven
Heb. 1. 3. Image is to be made of God, but the Man Christ. In the third,
Ephes. 2. 18 God, even the Father, so known in the Son, cannot be acknowledged, nor worshipped in spirit and truth, but by the Spirit ; without this, whatever men think of God and Christ, they take his name in vain. The fourth Commandment holds forth mans spiritual rest in God alone, so known in the Son by the Spirit. And this indeed is the morality of the fourth Commandment, the Ceremoniall part thereof being the sanctifying of the seventh day, which was so commanded to the Jewish Church (not as a law natural to all Nations, as other Commandments are written in every mans heart ; but as a positive law to that particular people) now not a Sabbath or a seventh day, but the Sabbath, and the seventh day from the creation is that which the Command speaks ; contrary to all our Protestant Interpreters, who teach, that the Christian Sabbath, or Lords day, is grounded on the fourth Commandment.

Now this Sabbath, or the seventh day was meerly ceremonial, as 'tis called a *signe* between God and his people the Jewes ; that *I the Lord sanctifie you* ; and that you are a people sanctified and set apart onely for God. Therefore that God is all in all to us and in us, and that we are to rest in God onely and alone in the true mystery and morality of the Sabbath, Prophets and Apostles witness.

The Prophet *Isaiah* speaking of the Sabbath, saith thus, *Isay. 58.* *If thou turn away thy foot from the Sabbath, doing thy pleasure on my holy day, and shalt call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thy self in the Lord &c.* Observe that the Sabbath indeed is nothing else but the Lord God rested on, and rejoiced in by us, when we turn away our foot from the Sabbath, and turn to God onely : else he had said rather, *If thou turn thy foot to the Sabbath, from doing thy pleasure on my holy day* : but this last is not so read as we do, *from doing, &c.* as if we were forbidden to do our pleasure on his holy day

day, on the Sabbath. Nay, we are there commanded to *do our pleasure*, as the words read: For the Sabbath should be our delight, the holy of the Lord, honourable, and we shall honour him: For he himself is the Sabbath that is so honourable; the holy day of the Lord is the Holy One, the Lord himself only, whom alone we are to honour in all our wayes, works, and words: for if *God be all in all in us*, 'tis not our words that are spoken, nor our works that are done; but, as Christ saith, *The words that I speak, I speak not of myself, but the Father that dwelleth in me, he doth all the works: yea, verily the Son can do nothing of himself, but as my Father hath taught me, I speak these things*: This indeed is the sanctifying the Sabbath, ^{John 14.10.} not to abstain from worldly thoughts and words, and from work. ^{Joh. 8.28.} ing on the seventh day of the week, but to sanctifie the Lord alone, when he onely is our All, when we are nothing, but he is our Being; and our being in Him, when we do nothing, but the Father dwelling in us doth all our works. When we thus find not our own wayes, nor speak our own words, nor speak words as 'tis in the Hebrew. Man neither speaks nor does any thing indeed, but God does all, and is all in us.

This the Apostle holds forth to be the Rest, or Sabbath-keeping, of the people of God, *Hebr. 4. 9.* Not as if this were a rest after death, as most conceive and comment: but 'tis a rest to be entred into in this life, *verse 1.* for we which have believed, do enter into rest, *ver. 3.* and what is this Rest? When do we enter into this Rest? when we cease from our own works, as God did from his, *verse 10.* Therefore 'tis plain, that the seventh day or Sabbath of the Lord, was a signe or type of the Lord himself being our rest or Sabbath in truth, *verse 4.* Yea, as the Rest which *Jesus (or Joshua)* gave to the people in the Land of Canaan, was another type of this Rest or Sabbath, *verse 8.* So surely the Rest which Jesus Christ in truth did take in the Father, in the Fathers dwelling in him, and doing all in him, was but a type of the same to us, that we should be and abide in God, and God in us all in all, as in Him, *Joh. 14.10, 19, 20. 1 John 4.15.*

But as Churches know not the mystery of Christ, of Christ in us, of the Sonne revealed in u's, &c: so they know not the mystery and morality of the sabbath; For how simple is it, what they say of the Lords day? as if the eight or first day of the week were the morality of the seventh or Jewish sabbath? as if Christs appearing so oft after his resurrection on the eight day, were a proof of his changing the Sabbath to that day; as if that day were now to be kept

holy, when as *Peter with the Apostles went out a fishing on that day, Joh. 21. 1, 2, 3.* His appearing so oft on the eighth, or the first day of the week, was rather to shew, that the observation of the seventh was gone, as the Apostles also meeting that day was no more. For as their assembling in their Synagogues on the Sabbath-day was only to preach unto the *Jewes*, meeting in most multitudes on that day: so the Apostles usuall meeting on the first day of the week was meerly for order only to set in order *something in the Churches*, and to performe some Ordinances among them in the Spirit, as *breaking of bread, &c.* But we have proved and shall more abundantly (with God) that the present Churches are in no Order of the Gospel, and have no Gospel-Ordinances among them, else they might meet that day indeed to break bread, as on another day of the week to preach a lecture.

1 Cor. 16. 2

Act. 20. 1.

And truly for love and peace sake, I can rest and refrain from labour on that day, not in conscience, but in a civill respect, that men might shew some kindnesse to the poor creature, that in mercy the beast might have some rest, and that labouring servants might have a day to rejoyce in; therefore I will not trouble the State in this, but intreat them to consider their own liberty and ours, not to the flesh, but in God alone.

There is a Scripture though not written in our Bibles, but tis in the originall (there being indeed no lesse then 15 severall Greek Copies of the new Testament;) I say the originall copy reads thus *Luke 6.* next to the 5th. verse this followes.

Τῇ αὐτῇ ἡμέρᾳ θραύσας τὴν ἐργασίαν τῷ Σαββάτῳ, εἶπεν αὐτῷ, ἀνθρώπε, ἐν ᾧ οἶδας τὸ ποιεῖν, μὰ τὸν Θεόν, καὶ ἐν ᾧ οἶδας, ἥτις καὶ ἀκούει· καὶ παροξύνεις ἐν τῷ νόμῳ. Exemplar vetustissimum in Italia ab amico collatum complens. proximum. Stephanus Gr. Test. at large.

That is, On the same day (*Jesus*) seeing a certaine man working on the Sabbath-day, said unto him, O Man, if thou didst know indeed what thou doest, thou wert happy: but if thou knowest not, thou art cursed, and a transgressor of the Law; that is, if men knew the liberty of the Gospel and their Christian Liberty, in the Sabbath day indeed, they were truly blessed: but, if men do they know not what, and wilfully offend, they obey neither Law nor Gospel, but are cursed in both.

Tis plain by all, and has been proved from Scriptures, That Church fellowship, the last great Ordinance, indeed. *Act. 2. 24.* I say that the fellowship of Churches this day, is the fornication of the great whore, or wine of her fornication: so as the Baptisme of the Spirit, the Spirit poured forth in the manifold gifts, was that new wine wherewith the primitive Church of Christ seemed drunk, being filled:

Rev. 17. 2.

Act. 2. 13.

15, 16.

verse.

Eph. 5. 18.

filled:

filled with the Spirit : for the present Church having not this fellowship of the Spirit, must needs appear as the whore, though seemingly the Spoule, having saints in fellowship with them, their formes and false worships, the wine of her fornication,

All this was typified by the *whoredomes of Israel*, whose fornications and false worships are so often published by the Prophets of the Lord: the Prophet *Hosea* taking a *whore to his Wife* was a Type of this, *Hosea* 3. 1. The Prophet (being a principall man, and chief member of the Church) joyned with a *Woman an adulteresse*, shewes forth the adu'teries of the whole Church in all her members and ministry, *who look after other Gods, and love Flagons of wine*, that is, false shews of the spirit; But see what a poor whore the Prophet takes unto him, *I bought her to me for 15 pieces of Silver, for an homer of Barley, and halfe an homer of Barley, verse 2.* Fifteen *Exod. 21.* pieces of Silver was but half the price of a slave. Thus saints embondaged to fleshly formes, value themselves at so low a rate, that rather then they will be of no Church, they will be of any Church or fellowship though never so poor and mean: yea, feed themselves with Ordinances, though coming far short of the 'spirits presence or purest institution, that's also signified, *by an homer of Barley, and halfe an homer of Barley*, or as 'tis in the *Heb. Halfe of Barley*. Barley is not the best for bread, and half an homer is but a pottle at the most, a small measure; besides the graine is not pure, for 'tis *but half of barley*, the other half of fetches of cockle or chaffe. This is cleer; the present Churches are content with the smallest measure of the Spirit; how else dare they enter into fellowship before they have the fullnesse, or Baptisme of the Spirit? nay their Ordinances are nor all the best; for the Baptisme of the Spirit was the first Gospel-Ordinance, as *Prophecy, a Psalm, a doctrine, a Tongue, a Revelation, an Interpretation*, were all for the *Edifying of the Church*; these the Churches have not at all; and those Ordinances they have, are *but half of Barley*, there is a mixture, much of man, half is of mans invention, of mans tradition.

Therefore I said unto her thou shalt abide for me many dayes, and thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee, verse 3. The Prophet here speaks in the person of God to the whorish Church (that was so much for man, for the traditions and teachings of man, and for humane additions to divine institutions or ordinances) well saith God thou *shalt abide for me many dayes, and thou shalt not play the Harlot*, that is, when the Law was to be abolished, when the old state of the Legall Church was to vanish, and a new state of a Gospel Church to be instituted the Apostles and Disciples were to waite for the Baptism of the

Spirit, before they should sit down in Church-fellowship, or performe any Gospel Ordinance, *Act. 1. 4. Act. 2. 47.* yet their abiding or waiting then was *not many dayes hence.*

But the Church being since fallen away, and lying under the Apostacy having lost that Gospel glory, and manifestation of the spirit in manifold gifts not appearing, The saints are called upon to *abide for God many dayes : to wait with patience for the second coming of Christ, and appearance of the great God, that was the Lord their God, and David their King,* verse 5. *For the Children of Israel shall abide many dayes (400 yeares saith Junius) without a King. and without a Prince, and without a sacrifice, &c :* that is, all the dayes that men find themselves in the Apostacy, they must abide for God, without any Ordinance or sacrifice, without any Church-Officer or King.

Yea, but the discoveries of God in the Saints in the latter dayes (that's the *anoynting*) shall take off the yoke from off their neck, and the burthen from off their shoulders, that Saints shall be no more enbondaged to fleshly formes, nor burdened with carnall Ordinances, nor yoked to Church-fellowship any more. What some Saints scoff at others, and others say of themselves, that they are *above Ordinances,* I cannot judge nor condemn; but for my part, I do not professe myself *above Ordinances,* but far below them in mine own feeling; though I may be above in the favour and knowledge of God, yet as far as I know, I am *below* any Gospel-Ordinance, having not that manifestation of the spirit that was alwayes with them in the Churches, nor that prelence and power of the Spirit appearing in me (as was in them) to carry me up from living in Ordinances, to live in God alone; nor yet that testimony of the spirit to tell me, that in the use of Ordinances as they are, I may be preserved pure from that uncleannesse which sticks upon them through the Apostacy; for if every thing in the Church is counted unclean by God, which is not wholly according to his word, the Independent purest Churches are not clean, not being conformed to the first Churches of Christ in any Gospel-Ordinance nor Order, but meer forms and confusion in all; therefore it is that I am thus a *non conformist* still, and separate my self from the Churches and their Ordinances as unclean. Common prayers. and the prayers of Churches are both alike to me, the Prelates weekly Friday-Fasts, and the Presbyters monthly Wednesday-Fasts, yea the Independent Feastings and dayes of thanksgiving, are but as the holy dayes of Bishops: so is their Order, Ordination, and every Ordinance or work of their hands, saith the Prophet, it is unclean, as we shall shew anon from *Haggai 2. 14.* Truly 'twas this that called upon me, *Depart, depart,*

pave, touch no unclean thing. For that life & peace which once I found in Ordinances, is departed from me, and my self dead unto them, as I believe many others are; though some Saints have still satisfaction and sweetnesse in them, and God seems to accept their prayers; yet this is no more then was before, when in our ignorance we used common Prayers, and mixt Communion, &c. How sweet and satisfactory was God then unto us, though the use of those carnal Ordinances was as unclean as the high places were of old to the people of God. *God appeared to Solomon in Gibeon*, though that great high place was never appointed by God for his people to worship in, but was contrary to his revealed will, yet he appeared to *Solomon* as well in *Gibeon*, as in the house of the Lord, *1 King. 9. 2.* Thus the Lord God and Father of mercies, who is free in his grace, abundant in goodnesse and truth, being not bound up to means, might appear for a time even comfortably to his people even in *Gibeon*, in corruptest formes and fellowship; not that he approves them, but that in his good pleasure he may manifest his everlasting love the more to his people, whose life is in *their blood*, as well as when they are washed, and who look as beautifull before God when *they are black*, as when *white and ruddy*, yea the love of God is the same to the Saints however they are, 'tis not their best performances that please him, but he is *pleased and rests in his love*; yea, that love may appear more to his people in lowest performances, then in highest attainments.

And surely though God may bear awhile with this singing of Psalmes, yet the time is come that he will say, Take away from me the noise of thy songs. Mark it, 'tis but a noise that their singing makes, and 'tis the noise of *Babel*, confusion of tongue in all their Psalmes; but God who hath silenced that Prelatick Prick-song, and is now silencing Presbyterian plain-song, will also cause the songs of Independant Churches to cease; now indeed they have a jolly time of it, here Fasts are turned into Feasts, their tears into triumphs; 'twill be quite contrary when their songs shall be turned to lamentation, their mirth to mourning, their fullnesse to famine, and their formes to fire to be consumed by the Spirit.

Now these are *Babylons* last Plagues, Death, Mourning, Famine, and Fire, which all the people of God abiding in *Babylon* shall partake of. And as death is the spirits absence from all their fellowships: So the spirits presence, (at the second appearing of Christ shall torment their flesh, and burn up all their

their forms as with fire; but mourning and famine comes before. First mourning, when the joy of the holy Spirit unspeakable and full of glory, shall not be heard in their habitations, but a fleshly carnall joy, built upon creaturely and worldly contents, and compliances with worldly powers; all which failing, the Kings and Merchants of the earth shall cry, alas, alas, that is, the principall men, and Ministers of Churches shall cry and mourn because *Babylon* the great City is fallen: Again, Famine shall follow their Feastings and dayes of thanksgiving, for these are the Whores delicacies. Dayes of Fasting was a cooler fare, fit for their times of persecution; but now the Churches having rest and rejoycing together, the Lord comes and disquiets the inhabitants of *Babylon*, turning their joy into mourning, their fatteresse into famine.

For this all the Prophets point at, even an extreame Famine to come upon all the Churches. That's the extremity of Famine, when there is such a want of food, that men will eat the flesh one of another.

Both these shall come to passe upon the Churches. First they shall be in want of food, that is, the meanes of grace, as they call it, shall not be any more their meat, nor give them any sustenance at all: indeed they may, as the Prophet saith. feed on the wind, and follow the Eastwind (that is the most hurtfull wind for Corn) they may as men in a dream, think they eate abundantly, but when they awake their soul is hungry, for indeed their best food is but ashes, the fire of the spirit having consumed all that was substance, strength, and life in the means. *For behold the Lord, the Lord of Hosts doth take away from Judah and from Jerusalem, the Stay and the Staff, the whole Staff of bread, and the whole stay of water, Esay. 3. 1. Judah and Jerusalem,* are all the Churches, the purest of them; bread and water are the least and lowest means of sustenance, as breaking of bread, and baptisme of water, hath been the best support of Churches, the stay and the staff upholding their fellowships; and some food they have found formerly in those means, though far short of their primitive institution; but now the Lord, even the Lord of Hosts (God appearing in wrath as a man of war against them) takes away all their provisions, even the whole staff of bread, and stay of water, there shall be nothing in any means of grace to do them good, or give them strength; and not only the means, but the men of strength, men of parts and arts, yea all the gods of the earth shall be famished,

famished, the Lord takes away the mighty man, and the man of war, the Judge and the Prophet, and the prudent, and the Ancient and the Captain, and the Counsellor, and the cunning Artificer, and the eloquent Orator, and the honourable, all shall be so famished, that neither gift nor grace shall appear: not gift to govern or rule others, for they shall be babes and children in knowledge, *verse 4.* nor grace to govern themselves, for they shall be oppressors one of another, *verse 5.* This is the extremity of Famine when men oppress and feed one upon anothers flesh; when such want of food, when mens gifts shall fail, that they shall swear to be no Officers, nor bear any rule, nor take upon them any place of preferment; yea though they be sought unto, yet shall they swear, I will not be a healer, make me not a ruler over this people, for in mine house is neither bread nor cloathing.

'Tis much that men, judged fit to rule and bear sway in the world, should be so poor and naked as not to have bread nor cloathing: This famine and scarcity may come in the latter upon those who are in highest places, who are fullest fed, and walk in Scarlet; but sure 'twill be in the spirit fulfilled on all the Churches, and upon all their ruling Elders; who knowing that all Authority, and Power and Rule is going down at the coming of Christ, yet contend still about Government: the government of the Church is the onely controversie among the Churches, not the great Mystery of Godliness, God manifest in flesh, no matters of Doctrine or worship are questioned by them; but the Government of the Church, whether the Church or Elders shall rule: This the Independent Churches deny; though their ruling and teaching Elders be as proud as Presbyters; but sure the time is come that men who are so much for Government and Rule, shall swear they will be no Rulers, nor Ruling Elders any more, for I have neither bread nor cloathing in mine house, that is, they shall confesse that they have scarce enough for themselves, scarce so much knowledge and spiritual understanding as to satisfie and instruct themselves, much lesse to convince and reach others. And as there is a famine on their gifts, so in grace they are so famished, that they fall to oppress one another, that is to eat each others flesh. That's the extremity of famine which comes upon the Churches, as another Prophet phraseth it, they shall eat every one the flesh of his brother, *Zach 13.* this is spoken of the whole Church, and of all the Pastors or Shepherds, *v. 8.* who are called three Shepherds, for that was the number of those that were eminent Teachers in the Jewish Church, as *Junius* shews;

Shews ; and these three the *Prelatick*, *Presbyterian*, and *Independent* Ministers, are the only men that have been Teachers in this Church and Kingdom ; now God will cut off all three in one moneth. How ? By setting them one against another, to oppress and vex, and eat the flesh one of another ; for as the Prelates have formerly eaten up the Priests, and all that maintenance for the Popish Church which was in the Land, so the Presbyters have eaten up all the livings and livelihoods of Prelates : The Independent Ministry are now the third that feed on the flesh of Presbyters, whose Preferments, Places, Priviledges, and Parsonages, is now become food for Independent Churches.

Yet the Famin is soarer, for not only mothers eat the flesh of their tender babes, but the Fathers eat their children, and the Children eat their parents, *Ezek.*

That the Fathers eat the Children is plain in the Churches : for whereas the Apostle saith that the Fathers ought to provide for their Children, as he himself would rather work and labour night and day with his hands, then that the Gospel should be chargeable to the Saints, especially the weak ; now not only the weak, but the world must be at charge to provide for the Fathers of the Church, for our Preachers of the Gospel. But how the Children can eat the flesh of their fathers, is very strange, seeing the flesh of elder men is wrinkled with age and watry humours, and worse for food then the flesh of Children ; But so it is, though not in the Church, yet in the Kingdome, there are men counted Children, who eat up the flesh of Fathers, Divines, Doctors, Pastors, Teachers, and the flesh of Elders : all their forms of Doctrine and worship, with their professed holy walking, is but food for babes and young beginners in the Lord to feed upon, but to consume, as fire which is fed with the fuel that it devoures. For indeed there is none whom the Lord feeds with understanding and knowledge, there is scarce a knowing Christian this day, that grows in knowledge, though he be small, simple, yet he sees the vanity of Churches, the emptinesse of their Ordinances ; then in the fall of their Officers, their famin appears.

For as the Lord before takes away the whole staffe of bread, and stay of water : so they eat their bread by weight, and their water by measure.

This is much, that water which is so common should be drank by measure, and the measure so small, but the sixth part of a hin, a hin being no more then a pint. Yea, the Prophet himself, the onely Minister of the Church must eat his bread baked with mans dung; which must needs make the bread unsavoury and unclean, v. 12, 13. and though the Prophet complains of this to the Lord, as a hard thing for him to undergo, to eat bread leavened with mans dung; yet nothing is granted to him but this, that instead of man's dung, he might prepare and leaven his bread with the dung of a beast: this was but little better. All this shews thus much, that the Reprobate Churches eat their bread, and drink their water with measure, whereas the Churches of Christ had the spirit given without measure: so the chiefest Ministers have nothing, but what comes of man, to make and bake their bread withall; therefore, their bread which they break, must needs be unclean; or, as the Prophet calls it, the bread of mourners.

This mourning and famine of the *Churches* we shall speak of once more, when we come to shew the judgment of the great Whore, but now our business is onely to make her naked: for this man chosen before to be a Ruler, swore, that as he had not bread, so neither cloathing in his house to cover his nakedness.

This naked estate which the *Laodicean Church* could not see, is nothing but the discovery of her shame and secret parts. For this we shall see anon, not onely *Babylon* the great Whores leggs made bare, as that which is much spoken of by the Prophets, to make bare her skirts, but even *Zion's* secret parts must be made bare also.

These secret parts are those spiritualities in men of parts, as we call them; their Parts and Arts, and all their ability shall appear to be nothing but emptiness and vanity, for that's the nakedness that the Famine also fore-told.

What is this Famine or Hunger? 'Tis the vanity and vexation of spirit (out of the darkness of understanding) whereby the *Churches* vex and fret themselves, that they cannot destroy all others, who conform not to their Forms.

This definition is clearly delivered in Scripture, and applyed also here to the Churches, as was shewed in part before, of *Ephraim* feeding on the Wind that's vanity or emptiness; and upon the East-wind that's vexing and annointing the growth of Corn. As by Hunger, there is an emptiness of the stomach, and a fretting of the guts with Wind: Besides, in Famine men will feed on anothers flesh, yea, eat their own at last.

That which we said of the Churches eating the flesh one of another, is that which we speak of here, their seeking to destroy each other,

other, and others who conform not to them, and this out of a darkness of understanding.

All is clear, *Ila. 8. 18. Behold, I and the children whom the Lord hath given me, are signs and wonders in Israel.* *Israel* is the *Church-State*, as those who are given to the Prophet, are Saints carried forth to that glory which the Prophet speaks of, even to God himself, from all dead Forms, false Teachers, and Teachings of men *vers. 19.* that such Saints are secretly wrought against by strong confederacy of the *Churches*, is proved before, *ver. 7.* for sure, according to man, here is much cause of fear, dread, and destruction to such Saints, who will not conform to their Forms of *Churches*.

The Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of his people. That is, the Prophet could scarce forbear to walk in *Church-fellowship* with them, had not God spoken by a strong hand, and withheld him from their societies: for who would not walk with so many Thousands in association, joyned and gathered together? But those who are instructed of the Lord, know, that the gatherings of the Nations, yea of National Saints, is for no other end, than as sheaves are gathered to be threshed, or, as dry sticks are gathered to be broken. Both these are Scripture-expressions, *Mic. 4. 12. Zeph. 3. 8.* the breaking in pieces of *Churches*, is that which is here spoken of, *Zech. 11. 10.* For, as *Judah* and *Israel* are by *Ezekiel* called two dry sticks dead bones; so the Prophet here breaking his Staff-Beauty, shews that the Lord is breaking his Covenant that he made with all the people, that is, all the *Churches* are broken: for their Covenant which once they thought and taught to be essential to the Church, that Church-Covenant is now broken; they are ashamed to call it so any longer: 'Tis now an Agreement or Association. For as *Church-fellowship* is now called an Agreement of Saints, to walk in the ways of Christ: so when Saints differ, or some great Controversie ariseth, here is an Association of *Churches*, nothing differing from a Classical or Provincial Presbytery, though the Independent Elders are not pleased to call it so.

But what saith our Prophet, *Isa. 3. 8. Associate your selves, O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces, &c.*

Formerly there was a gathering of *Churches*, but the everlasting Gospel shall be yet preached by an Angel flying in the midst of Heaven, with more freedom and fulness of salvation, with more light and glory than the first Apostles, who preached the Gospel, with the Holy Spirit sent down from Heaven, which the present *Churches* have not received, yet conceive they can preach the Gospel, having not the gift of the Spirit to manifest the Mytery: but when Christ shall

shall come again in Spirit, when Christ shall appear the second time without sin to salvation : surely then death shall be quite abolished, and that last Enemy destroyed, and utter destruction shall be no more, for sin and evil shall be teen no more, but salvation onely, and life shall be again brought to light with more glory then ever, as I shall shew another time, in another Treatise (with God.)

But now two parts of the Lords Land shall be cut off and die, two parts of God's people I count are scattered (from God) ingathered Churches, these shall be cut off and die, till they come out of *Babylon*, till they return to God ; that is, till they be gathered up to God : such Saints are said to live, whose life appears in God.

The next Judgements are Mourning and Famine: his the Churches make to be the excellency of a Christian, to be mourning for sin, and complaining for the want of Grace : whereas this is but the weakness of a Saint, the weak, low, and legal estate of Christians, the Churches shall have enough of Mourning and Famine to the full, while the Saints, in the Spirit, shall be filled with joy ; joy in God, and feast on the God-head dwelling in them : My servants shall eat, but ye shall be hungry : my servants shall drink, but ye shall be thirsty : my servants shall sing for joy of heart, but ye shall howl for vexation of spirit : and ye shall leave your name as a curse to my chosen ; for the Lord God shall slay thee, and call his servants by another name, *Esa. 65. 13, 14, 15.* These whom the Lord God will slay, are the Apostate Churches which separate themselves, having not the spirit, which say (not onely to the World, but to Saints not in fellowship with themselves) stand by thy self come not near me, for I am holier then thou, *ver. 5.* These are said to remain among the graves, and lodge in the monuments, *ver. 4.* because they are dead, and the Dead are there, as in the Whores house before ; yes, though they would build a house for God, *Esa. 61. 1.* yet all their Sacrifices and Ordinances are but as the cutting off a Dogs neck, or slaying of a man, because they see not God dwelling with men, the great God appearing in the least and lowest Saints, *v. 2.* whom yet they hate, casting out their Brethren for his Names sake ; that is, because of God manifest in them : but he shall appear to your joy, and they shall be ashamed, *v. 5.* they shall leave their Name, their Name is a curse to my Chosen ; that is, the legal Churches shall be left as accursed, lying under the curse of the Law : But the Chosen or Elect of God, as they are called, *Esa. 65. 22.* (not saved persons, for such may be deceived by false Christs ; that is, by false Churches, for the Church is Christ in truth) such Elect or chosen persons I say, for whom it is impossible to be deceived by those false Prophets,

and *Apostate Churches*, not deceived by all the fairest Forms and flesh of the Whore, these servants of God, wait on God onely, who wait for the appearance of God in them : These, that wait thus on God, shall not be ashamed, but God shall appear (in them) to their joy ; yea, God shall call them by another name, not the shameful name of a Church, but the name of Christ ; yea, the name of God shall appear in them, they shall feast on God, and all the gods of the Earth shall be famished ; that is, all men (and members of Churches also) men of highest parts, and purest graces, shall be famished by God, by God's appearance in men ; for man shall be nothing, and God shall be All in All.

Next to Famine, to Judgment of the great Whore, shall be fire, she shall be utterly burnt with fire. There is nothing so formidable and dreadful to Churches, and to all their fleshly Forms, as fire.

This fire is the Spirit : this Spirit shall burn up all the flesh and forms, and fellowship of Churches. The fire which first set up the Churches in the first appearance of Christ, the same fire shall burn down Churches, at the second appearing of Christ ; God shall appear with more power in the Saints. So that as God spake to the Church of *Israel*, They shall go from one fire, and another fire shall devour them : so the *Christian Churches* have gone from one fire, and another fire shall devour them ; or, as 'tis in the *Hebrew*, they shall go from fire, and fire shall devour them : 'tis the same Spirit, in the first and second appearing of Christ, the Churches have gone forth from that fire in the first appearing of Christ, the fire that comes forth in the second appearing of God in scattered Saints, shall burn and devour all gathered Churches ; onely the fire of the last Day is greater then before ; that is, the manifestation of the spirit shall be more at last, then ever in former Ages.

To clear up this, know that all outward Forms, and Church-Ordinances, at the best, are but flesh ; but these Forms defiled, are called the flesh of the Whore : the Defilements of these Forms and Ordinances, came by the loss of that Fire and Baptism of the Spirit, which did first constitute the Churches of Christ, and kept their Ordinances pure ; for as Christ, in flesh, fore-told that every one should be salted with fire ; so it came to pass, that afterward the Church was baptized with the Holy Spirit and with Fire.

The Apostles themselves, though they had a Call and a Commission before, to go forth to all the World, to Teach and Baptize ; yet they could do neither, till they were baptized with the Spirit, and with Fire.

They.

They had the Spirit at first, and Christ breathed the Holy Spirit on them after his Resurrection, but the Baptism of the Spirit was not till after the Ascension, till Jesus was glorified 'tis said the Spirit was not yet given; or, as 'tis in the *Greek*, the Spirit was not yet: the spirit was before, yea abundance of the spirit in some, but the Baptism of the spirit was not till afterward; till then, 'tis said, the spirit was not yet: and therefore this was the first command (not to baptize, or be baptized, as baptized *Churches* cry, but) to wait for the spirit; not to depart from *Jerusalem*, but to wait for the Baptism of the Spirit, and of Fire.

This was the first Command which these last *Churches* will not obey: 'Tis confessed, they have been in *Babylon*, and called to depart; but yet they should not depart in haste, or go by flight, nor fly out of their Countrey, nor hasten into *Churches*, till the Lord should go before them, and the God of *Israel* should gather them up; as the *Hebrew* reads, 'twas not Man, but God that gathered the first *Church* of *Christ*; the Apostles and Primitive Saints were assembled and gathered together in company 1²0, at first, but they were not gathered into *Church fellowship*, till the Baptism of the spirit came upon them, *Act. 2*. No preaching the Gospel, nor Baptism with Water in a Gospel-way could be, but by the Holy Spirit sent down from Heaven.

The Spirit (as I said) was in them before, and God was in men from the beginning. God was manifest in the Saints with power also, that's spirit, God powerfully appearing in the Saints, and this is in *Jerusalem* indeed: and, in this sense, the Disciples at first were commanded not to depart from *Jerusalem*: and to the Saints in these last days are commanded not to depart out of *Jerusalem*, but to abide still in God, to stay and wait on God in them, till he should come forth in power and spirit, till the appearance of the great God should be.

There was the appearance of Christ then, when God did powerfully appear in the *Church* in manifold gifts: there were not onely gifts of the spirit, but the spirit was so given to the *Churches*, that the spirit did appear visibly among them; as, first, in Tongues of Fire: so still afterward the spirit said to the Churches of *Antioch*, Separate me *Barnabas* and *Saul*.

Again, the spirit spake to *Philip*, and to *Peter* plainly; so the Spirit spake expressly to *Paul* many a time: likewise to *John*, He that hath an ear, let him hear what the spirit saith to the Churches, *Rev. 1, 10, 12, Rev. 2, and Rev. 3*.

But the Churches are deaf of that ear, they will not hear of the Spirit, they are sore afraid of fire : but this was the Baptism of the Spirit and of Fire (which did set up the first Churches of Christ in a Gospel-order) the manifestation of the Spirit in manifold gifts.

The Church, under the Law, had some gifts of the Spirit manifest among them, as the gift of Prophecie, the gift of Healing, yea raising the Dead, with signs and miracles, and the Angels moving the Waters of *Bethesda*, wherein all Diseases were healed at an instant, this continued in the Jewish Church to the last : this is more then present Churches have, having less of the manifestation of the spirit then that under the Law, therefore must needs be more in bondage in *Babylon*, not having one gift of the Spirit to continue their Church-state to be of a Gospel-glory, wherein was the Baptism of the Spirit, and all the gifts of the Spirit were poured forth as Rivers of Living-Water on all the Churches of Christ ; for though every Believer had not the Baptism of the Spirit, nor those Rivers flowing out of his Belly, because many Believers, then being carnal, not spiritual, had not a Gospel-faith, Faith in Christ ; yet every Church of Christ was baptized with the Spirit, and had those manifold gifts manifest among them, as the Church of *Corinth* being most carnall, yet came behind in no gift, *1 Cor.* 1. 5, 6, 7. the Church was adorned with all the gifts of the Spirit, and the manifestation of the Spirit was given to every one to profit withall, the Spirit dividing to every one severally as he will, *1 Cor.* 12. 7. to 12. and that his was the Gospel-order which God set up in the Church, is plain, *ver.* 27, 28. now ye are the Body of Christ, and Members in particular, and God hath set some in the Church : first, Apostles ; secondly, Prophets ; thirdly, Teachers, &c.

This was the Ministry of the Church, and gifts of Christ ; not extraordinary, as men say, for that time, as if Pastors and Teachers were the onely Ministers to continue in the Churches to the last.

For though Teachers are last named, *Ephes.* 4. 11. yet Teachers are also mentioned with the first, with Apostles and Prophets, *1 Cor.* 12. 28. And if God did set this Order, this Ministry ; if Christ gave those gifts to the Church ? how could the Church be wanting of those gifts of the Spirit, or gifts of Christ, but by the Spirit of Antichrist, and Apostacy of the Church, whereby the Spouse became an Harlot, and the Christian Church the great Whore.

For what Scripture speaks of those as gifts extraordinary? the gifts of the Spirit were as ordinary for the Church, as the Ordinances? Why should Ordinances continue, and not the gifts? Why should Ordinances continue, and not the gifts? Why should Baptism, and breaking of Bread abide more then the Baptism of the Spirit, and all those gifts, seeing the Spirit was given to abide with them for ever? Who promised that indulgence and dispensation, that (though the first Churches of Christ were set by God in that order with manifold gifts of the Spirit) yet the Churches afterward might stand in a Gospel-order, without any one gift manifest among them? Who made those Apostolike Commands *Apocrypha*? Desire spiritual gifts, be zealous of spiritual gifts, that ye may excel to the edifying of the Church?

Where is a Psalm, or a Doctrine, or a Tongue, or Interpretation, or Revelation, all being unto edifying? And how is the Church edified or built up now, unless unto a *Babel*? What confusion of Tongues must needs be, when there is no gift of Tongue, either to translate Scriptures truly, or truly to interpret them in the gift of the Spirit, or to reveal the secrets and spiritual mysteries in them that have been hid from Ages and Generations since the Apostacy? And is there not as much need of the spirit and power to restore all things that have been lost, as to confirm the Gospel, when 'twas first published by the Apostles? And is not the Ministry of Apostles as necessary now to preach the everlasting Gospel to the world, seeing Pastors and Teachers must onely attend their particular Churches? But where are there those Pastors, and Teachers, and Elders, whom Apostles were to appoint and ordain? Where are the Apostles hands, with the laying on of hands of the Presbytery? Was it not the Apostles Office in chief, to ordain Elders in every Church? and were not Evangelists designed by them, to ordain Elders in every City? Were not Apostles onely to set in order things in the Church? What Church then can be in order, without an Apostle? Were not the Apostles the onely Speakers, who concluded and did all in Synods? What can a Christian Synod do without them? How can a Church excommunicate, or cast out, but by the spirit of an Apostle, who is still said to deliver to Satan? In a word, what Gospel can be in the World, or Government in the Church, without an Apostle? yea, what Ordinance can be in order without them? for the very Baptism of Water, as it was not to be before the Baptism of the Holy Spirit, and of Fire, on the Church, (the Doctrine of Christ being not Baptism, but the Doctrine of Baptisms) so none could baptize but the Apostles, or such who had a special commission, confirmed with gifts of the Spirit, as *Philip*, and

Ananias :

Ananias : For not every one that could preach, but he that could teach all Nations, was to baptize, and that could not be but by the gift of Tongues ; yea, none could baptize, but with the promise of the gift of the spirit annexed, as none could preach the Gospel but by the Holy Spirit sent down from Heaven, which the baptized Churches have not attained to, nor can promise to their Dipt Believers.

Next to Baptism, the doctrine or Ordinance of laying on of hands follows, whereto as the Apostles hands must be joyned, so the gift of the spirit was ever with it, without which, the laying on of hands is but an empty ceremony, as 'tis in all the Churches, only the *Church of Scotland* is more subtle and wise, not to use that foolish complement, but to ordain without any laying of hands, knowing no gift is now given thereby, unless it be a good Parionage, as in the *English Presbytery* ; but, in the Primitive, there was a gift given by the laying on of the hands of the Eldership, with the Apostles, on the Elders to be ordained, who also received the gift of Healing, by the laying on of their hands on the Sick, anointing them with Oyl, signifying the Spirit, which was given indeed, as the hands laid on did shew the same thing, even the Spirit and Power from on High, given to those who were ordained and approved for the Ministry.

Now where are such Administrations, or such a Ministry ? Where is that manifestation of the spirit in these last *Laodicean Churches*, who are just like the *Church of Laodicea* in this.

First, that they are last of all the *Churches* that have been, or shall be.

Secondly, that as *Laodicea* in the *Greek* imports, *λαὸν δίκην*, the judgment of the People or Nations, so not onely the *National Churches*, but the separated Ones are now judged by *Christ*.

Thirdly, as the *Church of Laodicea* thought best of her self, being therefore the worst of all the Churches : the former six Churches, though some evils and failings were condemned in them, yet were commended for some good, which was not to be found at all in *Laodicea*, that thought she was rich, and had need of nothing, whereas she was blind and naked : So *Presbyterian Churches* may justly be condemned of much evil and failing, yet are to be commended that they pretend still Reformation ; but the last reformed and most refined *Churches* of the *Separation*, say they are rich, and have need of nothing ; they need no Order, nor Ordinance, nor Officers of the Church ; they see and know all the truths of *Christ* : therefore by the judgment of *Christ* they are blind, and men shall shortly behold their nakedness.

Fourthly,

Fourthly, *Laodicea* was neither hot nor cold : these last Churches are not so cold as National Churches, but they have not that heat & fire which was in the first Churches of Christ; therefore Christ will spew them out of his mouth, and not take up their name into his lips any more, nor love them as his Church and Spouse, but loath them as the fish of the great Whore.

Now to return to that we said before : All the Ordinances in the Church became defiled, unclean, and her Forms the flesh of the Whore, not being salted with fire ; that is, when the Sacrifice was no more salted with salt, which is of a fiery substance, and keeps flesh from tainting : When that holy fire was found wanting in the Church, all her flesh, her Forms and Ordinances did stink, and became defiled, as those that touched an unclean thing, or dead body : for the manifestation of the Spirit being departed from the Church, the Church must needs be a dead Body, as those dry bones in *Babylon* signified the state of the Church in the Apostacy, in *Spiritual Babylon* ; where the Church is not in the unity of the Spirit and Bond of Peace ; but as those divided sticks in the Prophets hand, the one for *Judah* and his companions ; the other stick, for *Joseph* and his companions : This is the dead-divided state of the Church in *Babylon*, which is a City not in unity with itself as *Jerusalem*, but divided into three parts ; to *Babylon* is, and for the Churches in *Babylon* are, Presbytery, Independent and Baptized Churches : For though in the Primitive Times there were divisions between brother and brother in the Churches ; yet never was there a division between Church and Church, as at this day. All the Brethren walked in one Church-way, worshipping God with one content, one Church-order, Ordinances, and Officers, were all by the same Spirit alike in all the Churches, who, in this sense at least, kept the unity of the Spirit in the bond of Peace : for as there was one body among all, so but one Baptism ; but as the Churches are now divided Bodies, so their Baptisms are divers. one Church baptizeth the whole Nation ; another Church baptized onely the children of Believers ; The third baptized onely Believers themselves.

Thus we may truly say, the Whore sits upon many Waters, many Baptisms : besides those Rivers of Living-Waters, those manifold gifts of the Spirit are dried up in the Churches, much less doth the Spirit shew them that pure River of Life, proceeding out of the Throne of God, and of the Lamb in the new *Jerusalem*, the Churches

being destitute both of fire and water, having not that Holy Spirit given to the Church of Christ, must be but a dead body; and he that toucheth them, is unclean.

This the Prophet *Haggai* hinted at, when he asked the Priests, that if one bear holy flesh in the skirt of his garment, and with his skirt do touch bread or pottage, or wine, or oyl, or any meat, shall it be holy? and the Priests answered, No.

Then said *Haggai*, If one that is unclean by a dead body, touch any of these, shall it be unclean? and the Priests answered, saying, It shall be unclean. So is this Nation before me, saith the Lord; and so is every work of their hands, it is unclean, *Hagg.* 2. 12, 13, 14.

Every Saint in the spirit, freed from Church-forms, or not embondaged to partiality, can easily interpret that Text, That though there be Saints by calling in the present Church, and she bear holy flesh in her skirt, that cannot make any thing clean to her or them: and if they touch a dead body, as the Church now is, all that they touch therein it is unclean; so is this people, and so is this Nation before me, saith the Lord, and so is every work of their hands (and every Ordinance among them) it is unclean.

If this be true, as true it is, that the Forms of Church-Fellowship being defiled Forms, are become the flesh of the Whore; then must she be utterly burnt with fire; yea, those ten Kings which have received no Kingdom as yet; but receive power as Kings one hour with the Beast, who with one mind give their power and strength to the Beast, who make War with the Lamb (that is with Christ in us, with God in the Saints) when the Lamb shall overcome them, (and the power of God in the Saints appear above them) then these shall hate the Whore, and make her desolate, and naked, and burn her flesh with fire.

If the Honourable Parliament would but be pleased, God so appearing in them, to judge things in the spirit, and see how dead and desolate the Churches are of the gifts of the spirit, how naked they are, not adorned with one spiritual gift, they would no more dote on the Whores flesh, though never so fair, nor on any Forms, though never so oft reformed, but burn her flesh with fire; when thus the powerful appearance of the great God shall be manifested in men, and Magistrates; the Churches shall appear no more.

This is the second appearance of Christ, or God in men: in the first appearance of Christ, the Church appeared, yet clothed with all the gifts of the Spirit; that is, God appeared in power in the midst of

of Saints ; but when God shall appear now the second time, God dwelling among men, which is the new *Jerusalem*, then that *Church*, nor those first gifts of the spirit shall appear any more ; but the spirit, even God himself shall minister in his own glory and power, nothing but God shall appear in man , and man shall appear no more : No need of Churches or Ministers when God shall be our Church, and the house we live in ; when God in us, shall minister all light unto us. Thus in the new *JERUSALEM*, there is no Temple , no Church-state, nor Ordinance : and the City hath no need of the Sun, or of the Moon, to shine in it ; for the glory of God shall lighten it, and the Lamb is the light thereof. Sun and Moon are now the Lights of the World ; these are the Ordinances of Heaven, and have been the ordinary means of conveying Light to the Earth ; the Sun, the Light of the Day ; the Moon and Stars, the Light of the Night : so there has been a Ministry by Day and Night, in the day of Christ ; and the first appearing of God, there was a Ministry of Apostles, Prophets, Pastors, and Teachers, as the ordinary means of light to the World, and to the Church : When the Church came under the Night of Apostacy, and while the spirit of Antichrist was come in power, darkning the Sun and Air, there was still a Ministry of men, as the means of Light : yet as the Moon to the Night, ever changing in several Forms of Popery, Episcopacy, Presbytery, Independent, and Baptized Ministers , here the Ministry changed as the Moon ; yet God in his free grace was pleased in all the times of the Apostacy, still to appear enlightning the World by the Ministry of men, in some dark discoveries of himself.

But when Christ shall appear the second time, when the day of Christ shall dawn after the night of Apostacy is ended, when the day of God shall be again, and God shall appear the second time binding up the breach of his people, and healing the wound that was made by that spirit of Antichrist prevailing in the Church ; then the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be as the light of seven dayes, that is, there will be a perfect light, for God shall appear to be the light of men ; as Christ was ever indeed the light of the world, and God in truth was the light of men from the beginning, shining in darknesse, though the darknesse did not comprehend it, and though men did not know God in them to be their only light ; but as I said, God shall appear in the last dayes to be the light of men, then men and ministers shall be no more the meanes of light ; the Sun shall be no more thy light by day, neither for brightnesse shall the Moon give

light unto thee, but the Lord shall be unto thee an everlasting light, and thy God, thy glory. Thy Sun shall no more go down, neither shall thy Moon withdraw it self, but the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended; as mourning was *Babylons* plague, the judgement of the great Whore; so thou shalt never mourn for want of a Minister, for the Lord God, in thee, shall minister light unto thee; Men and Ministers may go down; yea, the Sun may set at Noon-day, and there may be withdrawing of all Light, and all left in Darknesse: but, in Darknesse, the Lord will be thy Light, as well as when thou art in clearest light; when thy light shall be the Lord God in thee, then God, thy Sun, shall not go down; and God, thy Moon, shall not be with-drawn: yea, God shall appear not onely thy light, but the light of the World, the light of every Man, and the light of every Creature: thou shalt then clearly see the invisible things of God, even the Eternal Power and Godhead in the whole Creation, and no more Sun or Moon shining in the Heaven, but God himself shining in both, and his glory filling the Earth also, and every thing in Heaven and Earth, as the appearance of God.

This is that fire that burns not onely Churches, but every Creature in Heaven and Earth, God appearing in all.

This is the Fire, which all the Prophets and Apostles speak of, to come in the last days: This Fire came down at the first coming of Christ in Spirit, when the Spirit, when God in power first appeared in the Gospel-Church, then the Church under the Law, the Jewish Church was burnt up, the Sun was turned to Darknesse, and the Moon to Bloud; all the glory and light of the Law was darkened, the Temple, Priesthood, Sacrifices, and all their Ordinances were changed, and became as bloud: So the same signes in Heaven above, and signes on the Earth beneath, shall be again (in Kingdoms and Churches also) Bloud, and Vapour, and Smoak, all this was in Spirit then performed, it shall again be so fulfilled with greater power; when the appearance of the great God shall be, this Fire, even God himself, that consuming fire, and everlasting burnings shall not onely burn up Churches, and the flesh of the Whore, but the purest flesh of men, and pride of all glory, when God our glory shall appear as the glory of Heaven: and his glory the fulness of the Earth, then all the Works on the Earth shall be burnt up with fire (as all the Works of Man shall be burnt up in God;

God;) that is, as now we see the Works of men, and not God working all in all: So now we see onely the outward Forms of the Creation, every Creature being that Form of God; but when we shall see God All in All, we shall never see no more Forms of Creatures, or Churches,

The

The Honest Heretique; OR, *Orthodox Blasphemer.*

Accused of *Hereſie* and *Blasphemie*;
but cleared of both, by the Judgment of God, and of good
men, at a Committee for Plundered Miniſters of the
Parliament, MARCH 9th, 1652.

With a double Answer to Articles
charged againſt him; whereupon he was freed from his Pri-
ſon, and liberty granted by the Lord to preach again,
which he hath as a *private Chriſtian*, in all ſubje-
ction to God in the preſent Powers, with
love to Truth and Peace.

By *WILL: ERBERT.*

*The Answer of Mr. William Erber-
ry, to the Charge exhibited by him,
before the Honourable Committee
of Plundered Miniſters, March
the 9th. 1652.*

THE *Defendant* reſerving to himſelf all the liberty to a free-
born Subject of *England and Wales*:

In obedience to your *Honours* Commands, humbly ſaith, That
he renounceth, and did, before he was upon the *Articles* called be-
fore your *Honours*, any other pretence to the *Miniſtry*, then that
which

which is common to every Christian. And denyeth, that he hath preached, as by the *Articles* is suggested.

And therefore the Defendant humbly conceives, that the power granted to this Honourable Committee, to inquire into, and report all matters concerning scandalous or sequestred Ministers, concerns him nor.

The Defendant further saith, That as to the matters called *Blasphemy and Heresie*, he doth detest and abhor; but humbly conceives himself not bound to answer, except some person did charge him therewith. Besides, the Defendant hath already not onely denied what was charged against him as *Blasphemy*; but given an Account to your Honours, that he said not any such thing, but openly asserted the *Deity of Christ*, and that Christ was not a Beast, nor his flesh rotted in the Grave: Shewing, by sundry Reasons, (justifying the perfection of his Humane Nature) that your Defendant could not speak so unworthily against the Son of God; but was misunderstood in what he had said, which he hopes he hath cleared to your Honours.

The Defendant, desirous yet to satisfy this Honourable Committee, saith, That though the words pretended to be spoken by him, concerning the Churches and Sacraments, as now in practice, were true: yet for ought he understandeth, there is no Supream Head nor Governour Ecclesiastical declared, as in the days of King Henry the 8th, and Queen Elizabeth, with their Successors Royal. And that there is no Church settled by the Law of this Nation, but the National Church, which is the Episcopall Body, though the Heads be removed; which though the Presbyters are supposed to supply, as they did in Scotland, yet their Churches here do consist of voluntary Members, as in France and Holland: And withall, the Presbyterian, Independent, and Anabaptist Churches, so called: As also, the *Erastians*, and *Assembling-Seekers*, do preach, write, and speak, more against her, and one another, then he hath spoken against any of them: And that they are likewise in greater Contentts concerning the Sacraments, than as the Defendant conceives he is charged withall: And the reason of this liberty taken by them, is, their conceiving there is no Law against them, but what is either *Repealed*, or *Antiquated*: And that they have countenance from the Civil-Authority, that so *Light and Truth* might more break forth. And this Defendant humbly conceives, that it is the freedom intended to all persons of this Nation, to search and try all things, and all persons were as free, as the Defendant, to speak where he spake; and Captain *Chillinden* doth confess to have spoken, where he spake, in contradiction.

As for particular persons, it hath never been his manner to be in-
vestive against them, though lately carried out openly, to reprove
their publique scandals.

And as to the Merits and satisfaction of *Christ*, the Defendant did
not deny them, as they are held forth by the Spirit in the Scripture,
to flow out of the love of God the Father; though he hath excepted
against the determination of the Schools, placing them formally
in the pacification of God's wrath.

And as for Praying and Preaching, he never spake against them,
as they are held forth in the true sense of Scripture, but onely as
they are carnally practised by those Spirits, who are under the
power of the *Apostasie*, and that chuse to lye there.

And as concerning the Scriptures: This Defendant hath used
them, and maintained, as a Principle to argue by, for attaining and
vindicating the Truth from the Adversary; but to the carnal man
it is a stone of stumbling, who give their own glosses, and cannot un-
derstand the things of God.

And this Defendant further saith, That he highly priceth the Ho-
liness and Righteousness in truth, flowing from the power of God
in us, which by the World hath been nick-named with *Puritanism*,
and in some now *Ranting*. Those profane people, called *Ranters*,
he justifieth not, but hath publicquely proved them judged by God.

And lastly, this Defendant saith, That as Mr. *Calvin*, Dr. *Willet*, and
others, in their Answers to *Bellarmino*, say, It is not necessary the
Church should be always visible: So this Defendant confesseth,
That he holdeth no Fellowship with any Church, but the *Invisible*
Catholique Church, of the first-born, whose Names are written in
Heaven; And hath not countenanced at any time, any profane
breaking of bread, nor was present at it; neither jeering at any Dis-
sentation the people of this Nation lye under, but studies the peace
in truth, and pities the Ignorant. And hath so deported himself in
all Godliness and Honesty; professing himself in all things, that be-
cometh a *Christian man*.

Gentlemen,

Your Honours faithfully to serve you,

WILL: ERBERT.

AN

An Answer to the Articles and Charge, exhibited against Mr. William Erbery, before the Honourable Committee for Plundered Ministers, March the Ninth, 1652.

HAVING been a Sufferer from the beginning ; first, by the Prelates, in the *High-Commission* : next, by the *Royall-Party* for my affection to the *Parliament*, being the first *Plundered Minister in Wales* : I hope the favour of this *Honourable Committee* will so look upon a man, (though no Minister now) as to grant, this freedom, at least to Preface a few things to his following Answer. First, I do humbly, and thankfully acknowledge the goodness of the Lord, in your *Honours*, who have had those tender respects to my low condition, as to appoint my hired house for my *Prison*, and to afford that liberty of speech, and now of writing, to a *Man*, made a Monster by men, not worthy to live. But being brought forth in the Land of the Living, in the Lord himself, 'Tis a blessing to me, and to many with me, who are born at this time, not onely into Eternity above, but here below, in the Land of approaching light, and promised liberty, where the Dead are looking out of their Graves to rise, and the Captives to be redeemed at last from all that Bondage on their *Spirits and States*.

God with Us] being the Nations *Motto*, and the *Liberty* of the Common-wealth of *England* published, speaks to me the Spirit of *Cyrus*, and of *Christ* rising in our present *Governours*, *Civil and Martial*, proclaiming Liberty to all the *People of God*, to go out of *Babylon*, and to build *Jerusalem* anew.

The *New Jerusalem* is that I have all in my heart (as I have hinted to my own Countrey first) and being called to *London*, to visit my poor Family, 'twas my onely thought to speak of that more fully in this *City*, even the glory of the *New Jerusalem*.

'Twas not my least intent, to trouble the peace of the *Churches*, nor to speak a word of those poor low things; but finding my self as low as they, a dry bone in the Valley with them, lying together in the dust, the Lord raised my spirit, and renewed my strength, to bring forth all the *Gathered Churches* with me, to appear in *Babylon*.

Confusion in my flesh, and on their Forms, came abroad on this occasion, speaking at *Somerset-house*, of the Fallen Star, *Rev. 9. 1.* I saw therein that black and dark appearance of those we call *Ranters*, fallen from *Heaven* to *Earth*, and opening the bottomless pit, causing a smook to arise, that darkened the Sun and the Air, (*i.e.*) both *Christ*, and the means to convey Light to Men, was clouded thereby.

I said then, that since the World began, there was not such a thing acted, nor heard among men, that *men and women*, formerly professing godliness, many of them in the power of it, precise, spiritual, and knowing people, some of them *Church-members* also, should fall so low, below the worst of men; yea, below the nature of Beasts, from *Heaven* to *Earth*, yea, to *Hell* it self, in Blasphemy, Swearing, Cursing, Whoring, &c. not onely to drink, but to dance, and be merry in their madnels, and these mad-folks to be yet sometimes (as they say) so sober, to speak so highly of *God*, and his glory, and then again to fall, not in a fit (as the best of Saints have done in the hour of temptation) but to go on boldly, not in single small Companies, but in great Fellowships; not in one place of the Land, but in many; not in secret, but openly to rejoyce and glory in their wickedness. Yea, whereas they would by this break all *Church-fellowship*, they enter into *Church-fellowship* themselves, into a Brotherhood of blackness and darknels, being not afraid, nor ashamed, for the light of the Sun to see them.

These horrid things being presented to my thoughts, I was drawn forth in my Spirit to speak of this appearance: First, what the Design of God might be in it. Secondly, what the Deceit of *Man* was, in the *Ranting Principles* and *Practises*.

And because I was commonly judged by *good men*, as one of those, owning their Principles, and practising their ways, (though God by his mighty power has kept me pure from those, and from other evils, which great Professors are not afraid to follow) I say, because I was thus under *Man's* day, to clear my self, and to convince them, and to call all to the fear of the Lord, whose judgments are manifest, and who might justly leave us, as them, then the best of us might be as bad as they: therefore I was not silent.

Among many things, I spake on that Scripture aforesaid : This, said I, was the first Design of God herein, to make it appear to men, that what those were outwardly in the flesh, that other Professours acted continually in the Spirit. In a word, that the present Churches, were the purest *Ranters*. This I proved at sundry times, on severall Scriptures : As, first, that they do curse their God, and their King, *Isa. 8. 21.* Secondly, that they swear by the *Lord*, and by *Macham*, *Zeph. 1. 5.* Thirdly, their Whoredom, *Hos. 5. 4.* Fourthly, their Witchcraft, *Nahum. 3. 4.* Fifthly, their Drunkenness, *Isa. 28. 7.* Sixthly, their Theft, *Zach. 5. 2, 3.* And lastly, before your *Honours*, I charged them with Lyes, *Rev. 2. 2. Rev. 3. 9.*

Their Whoredoms I proved (among other things) 1. That they lusted after the *flesh of man*. 2. Loved the *flesh of man*. And 3dly, the *man* whose flesh is great, *Ezek. 16. 26. Ezek. 23. 20.*

By the *flesh of man*, I meant, the *wisdom, power, glory, and honour* of this present world ; whereas the wisdom and power of God was the onely rule and support of the true Spiritual Churches of Christ, whose Kingdom is not of this world.

This Charge I preferred against them, not out of any persecuting principle, (as some have falsely supposed) nor out of a spirit of bitterness against any man's person ; (for I am One with all the Saints in love) but out of Conscience, and real conviction of the Error of their ways and worships, hoping and believing, that the fire of the Lord, which will burn up their *hay and stubble*, will both purifie their *gold*, and save their persons, that so they may arise more glorious in the truth and power of Religion, then ever they seemed to be in the outward appearance.

But now the truth of my Answer, to all that is charged against me, I humbly present, with myself, at your Honours feet ; professing, first, that I am a man in *Babylon*, with all the gathered Churches, and scattered Saints : my own continued Confessions, both in Print, and Publick Speakings, shew the same. Besides, my acknowledged Confusion in my apprehensions, and present attainments, may be a just Apologie, at least a Motive, to your Honours Indulgence over all my weaknesses.

Secondly, as God did bring forth Light out of Darkness : so Love will arise out of our Divisions ; and perfect Order, at last, out of this Confusion. Yet seeing there is a Call from Heaven to all the people of God to come out of *Babylon* : and the judgment of good men is, that we are about the seventh Vial : If this bring forth Voyces, and Thunderings, and Lightnings, and a great Earth-quake, such as was not, since men were upon the Earth, so mighty an Earth-quake, and

so great: Sooner may men silence the voyce of Thunder, when it roareth, or stop the flashes of Lightning, or stay the Earth, when it shaketh, than still those voyces which shall be heard against *Babylon*, and against all those who abide in her, *Rev. 17. 18.*

And now I come to answer the *Articles*, First, in generall, Whereas I am therein accused, and called a *Blasphemer, an Apostate, profane, scandalous, wicked, and of Hellish Designs* (being untruly charged upon me) all these, and a thousand reproaches I take up as a *Crown* on my Head, and go on in the *Name of the Lord, with love to Truth and Peace.* And I trust it will appear, in time, that I am *no Apostate*: for, as in the strength of God I have stood to my ground, and not shrunk for fear or favour from any principle of *Christ*, or *Christian practise*: so, though I am not so much in the observation of some outward *Forms of Religion*, as formerly I have been, and as some now apprehend it their duty to be; yet I desire to be more in the truth and power of godliness (*i.e.*) in the knowledge of my union with God, walking in the light thereof in spiritual communion, and converse with him, and in works of *Righteousness, Judgment, and Mercy*, among men: and if this be *Apostasy*, I shall be contented to be accounted so, and to be yet *more vile* then thus; my Conscience bearing me Witness in the *Holy Spirit*, that I do aim at the most Spiritual Discoveries of *God in Christ Jesus*, which are prophesied by the Holy Prophets, to be brought forth in the *last days*.

Again, those gross Opinions and Practises charged against me, *viz. That Christ is a Beast; that his flesh rotted in the grave; that I deny his God head and perfection of his Nature; that I declaim against the Ordinances of the Gospel, enervate the Authority of Scripture, inveigh against Communion of Saints, jeering and deriding the same, that I accursedly blaspheme the Spirit of Grace in the hearts of the Faithful, that I subtilly instill Principles of Heathenism and Atheism, that I cry up the profane people as most holy, and the Saints of God to be the onely Ramers; that in scorn of the Gospel, and hardening of the Ignorant from entertaining thereof, I hold fellowship with divers prodigiously profane and scandalous calling themselves a Church, with their severall Officers, blasphemously counterfeiting the Sacrament of the Lords Supper, &c.* All these, and the rest I deny and despise, as false and lying suggestions: cast upon me (to bury me alive) by those, whose Throat is an open Sepulchre, and their feet swift to shed blood.

2. To the first particular in my Charge, I answer, That I preached not at *Somerset-house*, nor said, that *Jesus Christ was no more then another man*; nor that every one who had God manifest to him, was as perfect as

perfect: for God, in Christ, is manifest to many, in whom God is not yet manifest, nor Christ revealed in them, but they still resist the Spirit. Neither said I, that we are perfect with God, as Christ was; but perfect with Christ, in God, we are, I asserted; and that the God-head dwelling in the Son, dwells also in the Saints, as the Apostle prays, *That ye might be filled with all the fulness of God* Eph. 3. 19. that is, that the fulness of God, even all the fulness of God of the God-head, might be manifested in them, and to the World also, as Christ prayeth, *That they all may be one as thou Father art in me, and I in Thee; that they also might be one in us, that the world may know that thou hast sent me. And the glory which thou hast given me, I have given them that they may be one, as we are one. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me,* Joh. 17. 22, 23. That glory of Union, which Christ had with the Father, the glory of love which God has to his Beloved, and the life also that Christ has with God, even the Father, all that have we, with Christ, in God, Col. 3. 1, 2, 3.

Joh. 14.
10.

Joh. 14. 20

And as the life of Christ, was the glory of the Father, and the life of Christ, in the Father, was not so manifest to men, while he lived in flesh; and because men lookt upon the flesh too much, and not on the Father in him (men still hearing and beholding the gracious words that he spake, and the glorious works which he did) therefore God, even the Father, did crucifie his flesh to himself, and Christ willingly offered that pure flesh, as a Sacrifice to God, to be made weak, as ever man was, even a Worm, and no man; that God, in him, might appear to be All in All.

Joh. 7. 46.
Math. 19.
17.

Heb. 10.
14.
Math. 27.
46.

For when he was lifted up, or crucified, made so weak in his flesh, and confuted in his spirit (as we shall see anon) then said he, *Ye shall know that I am he,* (even the Father's glory dwelling in flesh) *and that I do nothing of my self, but as my Father hath taught me, I speak these things* Joh. 8. 28. Joh. 5. 19, 30. Then 'twas known and believed, that the flesh was nothing, but as the Word, as the Wisdom and Power of God appeared in it. *Believest thou not, that I am in the Father, and the Father in me? The words that I speak, I speak not of my self; but the Father that dwelleth in me, he doth all the works,* Joh. 14. 10.

Joh. 6. 63.

Therefore, he who saw Christ in truth, saw nothing but the Father; and this, even Philip could not see, till the flesh was crucified, Joh. 14. 8, 20.

Joh. 14.
12.

For this cause Christ said, the Comforter shall not come, except I depart and go away, Joh. 16.7. that is, till Christ did disappear in flesh, the Spirit or Power of God in his flesh could not appear in theirs, but when that power from on High came upon them, and in them, then the works that he did in the flesh, they did also, and greater also; which was not the undervaluing of Christ (as I am charged) but he being the Quickning Spirit in Truth, and the Spirit appearing now so gloriously in the Saints, was for the glory of the Son, who was therefore said not to be glorified, till that Spirit or Power of the God-head that was in his flesh, should appear in theirs, Joh. 6.63. Joh. 7.39. That the world may know (saith he) that thou hast sent me, and hast loved them, as thou hast loved me, Joh. 17. as if the sending of the Son was for the sake of the Saints, that the Son should be revealed in them, and that the Saints, in the Spirit, might appear in the love of the Father, in the same love that the Father has to his Beloved, Eph. 3.19.

And not onely that the World might know this, but that the Churches might know it also, even those who say they are Jews, and are not, but do lye; who say they are true Churches, (as the Jews were a true Church) but do lye, even those shall come and worship before thy feet, and shall know that I have loved thee, Rev. 3.9.

1 King.
21.9.

And Jezabel also, who calleth her self a Prophetess, to Teach, to seduce my Servants, and to commit Fornication (or false-worship) these false Ministers (who can fast for bloud, as Jezabel did) and who are typified by her) these God will cast into a bed of sorrows, and into great Tribulation; And I will kill her children with death (that the Spirit of Life may not appear in their Members) And all the Churches shall know, that I am He which searcheth the hearts, and tryeth the Reins, and I will give to every one according to his works, Revel. 2.23: There shall not be a false Minister, nor Church-Member, but Christ in the Spirit, will discover their fleshly Worship, and Works of wickedness to the World.

Dan. 7.27.

Rev. 5. 9.

10.

Rev. 7. 14,

15.

He that overcometh &c. is seven times repeated, Rev. 2. & Rev. 3. and 'tis overcoming the number of the Beast, or the number of a Man; that is, all the wisdom

This is the glory that the Saints of the most High have with Christ, even to judge and reign with Him on Earth, not in an Earthly and outward manner, but in those glorious manifestations of his wisdom and power in them, that by overcoming all that is of Man within them, their flesh being crucified to God, they overcome by the blood of the Lamb, by which they are raised up to that glory, as to sit with him in his Fathers Throne, to judge the World, and Angels of Churches: yea,

yea, to rule the Nations with a Rod of Iron, dashing them in pieces like a Pot-
ters Vessel. This glory of the Son shall be
manifest in the Saints, *Psal.* 2. 3. 9. *Rev.* 2.
27. *Rev.* 3. 21. *1 Cor.* 6. 2, 3.

and power of Man, Rev. 13. 18.
Rev. 15. 2. *by the blood of the*
Lamb (in us) Revel. 12. 11. *He*
that thus overcometh, shall inhe-
rit all things, and he shall be my
Son, Rev. 21. 7.

2. To the second, he said not, That *Christ's Flesh rotted in the grave, nor that the Ministers teaching Christ risen, and sitting at the right hand of God, were Deluders*: But those were Deluders, who taught Christ sitting at the right hand of God in a fleshy manner, (as one man sits by another) whereas God is a Spirit infinite, and incomprehensible, whose right hand is in the Rivers, and in Hell also his right hand finds us out; and Christ who is a Quickning Spirit, being risen, a Spiritual Body is ascended, not onely into Heaven, but far above all Heavens, that he might fill all things; that is, he sat down at the right hand of God, in highest Majesty and Glory of the God-head, executing Judgment, and all that power given Him in Heaven and in Earth, having the Keys of Death and Hell, farre above all Principalities and Powers, Men and Devils; all being subject to him. Oh that our affections also were subject to Christ, who sits at the right hand of God, *Col.* 3. 1, 2, 3.

3. To the third, he said not, That *Christ dyed not for sinners, to save that of sinners*; but that of *1 Pet.* 3. 18. was much mistaken by most Ministers, who hold forth Christ, as dying for Saints onely, not for sinners; nor for the ungodly, for the unjust, as *Paul* and *Peter* both do witness, *Rom.* 5. 6, 8.

Secondly, 'tis not satisfaction onely, but the fellowship of Christ's sufferings is here intended; and our conformity to his Death, to follow him, in suffering all reproaches and revilings from men, *1 Pet.* 2. 21, 22. Yea, to suffer as evil-doers for well-doing, *1 Pet.* 3. 17. and to suffer not onely in our outward flesh, in our credit and repute, and worldly comforts; but in our inward flesh also, to lay down our own Reason, to deny our own Will, and to dye to our own Wisdom, *1 Pet.* 4. 2. Yea, to dye, not onely to our inward flesh, or natural inclinations, but to our spiritual excellencies (for as there is a fleshy spirit, so spiritual flesh.) To this Christ dyed, even to all his created excellency of Wisdom and Knowledge, to his highest Comprehensions of Divine Mysteries, to his strongest confidence, and sweet contents: his joy, and peace, and all his spiritual strength

strength was so weakned and wasted, that he became a Worm, and no Man : Therefore, what *Peter* saith, He was put to death in the flesh : that *Paul* expounds, He was crucified through weakness, 1 *Pet.* 3. 18. 2 *Cor.* 13. 4.

For Christ being made sinne for us, who knew no sinne, stood as a sinner, in the similitude of sinful flesh, bearing in his Body and Soul all those sufferings, sorrows, temptations, troubles, terrours, those fears of Death, and pangs of Hell, which take hold on sinners ; that sinners being brought to the lowest state of flesh, might this way be brought to God. How ? By beholding God in Christ one with them, though seemingly forsaken of God, and his love to them, as to his Beloved, and their life in God with Christ, though their Soul
Joh. 12. 27 *be sorrowful to the death*, for never was a sinner so afraid to be dam-
Mark. 14. 28. *ned*, as the Son of God was afraid to dye ; so amazed, that he knew not what to say, or do : *My Soul* (saith he) *is sore troubled, and what shall I say ? Father, save me from this hour ;* yea, praying over and over the same words ; *Abba Father, let this Cup pass from me :* and though he knew it was the Will of God, and for the salvation of Man, yet *He would fain have his own Will*, (so weak he was in suffering) though again he submitted, and his Spirit was willing, yet his flesh was so weak, that he cries out, as a man forsaken of God ; *My God my God, why hast thou forsaken me ?* Yea, he so struggled with despair, that, Mr. *Calvin* saith, he uttered the voyce of a despairing man ; not onely crying out, but he roars in his cry ; *Lord, why art thou so far from the voice of my roaring ?* Yet for all this, in this lowest estate of flesh, Christ was as high in the glory of the Father, as ever ; yea, in his apprehensions of wrath, and pangs of Hell, was as perfect in the Divine Love, as when he lay in his Fathers Bosome : and when his spiritual pure flesh was dying within him, and sweetest comforts almost dead ; yet he lay down in the life of God, and lived in God alone.

Thus men, yea the best of men may be brought to God, not onely in their spiritual desertions, but in their sinful Falls they may be brought to God, being now themselves become unjust and ungodly ; as not onely Ranters, but some Religious men this day may be brought to God this way by Christ, suffering for sins the just for the unjust, &c. in their greatest infirmities, tears, temptations, troubles, terrours of Death, and horrors of Hell (which are at hand) they may hold up their heads, and behold their union with God in Christ, God's love to them, as to his Beloved, and their life with Christ in God.

And if thus the death of Christ may minister life to the Saints, fallen to be sinners, why not to sinners also to raise them up to be Saints? seeing *Christ suffered for sinnes, the just for the unjust, to bring us to God.*

Therefore what this Article chargeth me, for holding forth the *weaknesse of Christs flesh, the confusednesse of his spirit*, is Answered in this, that he was made sin for us, who knew no sin, that he stood in the Room of a sinner; for he was numbred among the transgressors, and made his grave with the wicked, Isa. 53. 9, 12. Ifa. 53. 9, 12.

But I did not use those uncleanly expressions of Christ, that he was *beset of his wisdom*, nor that the *spirit of Prayer forsook him*; but as his spiritual strength was exceedingly weakened; so the spirit of prayer might be so weak in him, that he knew not what to say, as himself speaks, *Joh. 11. 27.* yea his often praying the same thing, was not the strength of his spirit, but the feebleness of his flesh, as it appears to me by *Mathew*, and *Mark*: both say, he *prayed and sayed the same words again*, as a man in spiritual desertion prays a few words, riseth up quickly, and again goes to his prayers; so Christ was in a pure desertion, and how confused his praying was, let *Mark* speak, *Mark. 14. 35 36.*

Besides, that he was afraid to be alone in prayer, is plain to me by both the Evangelists: for being *soire amazed, and distracted with fears*; he desired his three Disciples to stay with him a little, not only to be witnesses of his sufferings. (as most interpret) but to comfort him in his extreame weaknesse, (for an Angel also came down to strengthen him). The spirit (saith he) is ready, but the flesh is weak; this was not applied by him to their sleepy bodies onely, but to his sinking soul, so exceeding sorrowful to the Death, as those three Greek words well Englished, and understood do witness, for ἐκθαμβήσθαι, ἀδημονεῖν, περιλυτός, hold forth to me the perfect weaknesse and wasting of his spiritual strength, the first word signifies the astonishment of all his inward senses, the second shews the sinking down or heavynesse of his soul, the third notes his soul encompassed about, or besieged with sorrow; *ut impositi muneris ad tempus non recordaretur*, saith Mr. Cartwright *Harm. Evang.* Math. 26. 38.
Mark. 14. 34, 35.
Luke 22. 43.

And here follows the Merit of Christs death and satisfaction for us, neither of which do I deny (though the word merit and satisfaction of Divine justice be not written in the Letter of Scripture) but the substance of both in the spirit and according to Scripture, I assert, and say, that with men, *To merit is the doing of such a work which deserves acceptance from him, to whom 'tis done without any favour or love supposed*: so I said that Christ did not merit by dying, seeing Joh. 3. 16.
Rom. 5. 8.
1 Joh. 4. 14.

his death was the manifestation of Gods love, and the love of God brought forth Christ to live, and to die for us.

But thus the death of Christ is meritorious, in that *it is a work of infinite worth and price for the pardon and purging of sin, that men in the spirit may have peace with God, and purenesse of converse.* Again, as merit properly pre upposeth not love; so satisfaction suppoiseth wrath to be pacified, and he who is offended to be reconciled: so God is not. (*for fury is not in me*), and as Gods wrath to be pacified is not written in Scripture, so God is not to be reconciled to Man, but Man to God, 2 Cor. 5. 19.

[a. 27 4.

Rom. 4.
15.Gal. 4. 1, 2,
3.

Rom. 5. 11.

Eph. 2. 3.

Gen. 3. 8.

Rev. 15. 1.

Tit. 2. 11.

Tit. 3. 3. 4.

Eph. 2. 16.

Col. 2. 14.

Rom. 5. 10.

Isa. 53. 10.

Isa. 53. 11.

Heb. 11.

24.

Indeed God being not yet manifest to men in Christ, nor the Mystery of Christ revealed; both were veiled under the Law: for God in the Ministry of the Law (manifesting sin, and working wrath) appeared to his people as to be reconciled to them, and they to make the Attonement to him, which was rather in respect of the dispensation, wherein God was pleased then to discover himself unto them as *Children, and under Tutors, &c.* yet in truth God is unchangeable in his Essence, not being (as men conceive) first in love, then in wrath, then in love again, first pleased, then offended, then reconciled; but as the *Attonement was not made to God, but received by men*, in the Ministry of the Gospel; so it was manifested then that God was not to be reconciled to men, but men to be reconciled to God: for *God was in Christ reconciling the world to himself, not imputing their sins*; so that wrath is not of Gods part, but of Mans, men being *by nature Children of wrath*, not that God hath wrath to any man (as man to another) but men *naturally apprehending wrath in God* do fear and fly from him, as fallen Adam did, (though God fled not from him, but sought him out) likewise *Mans punishment or the plagues of God are called Gods wrath*, which men feeling without or within fall to enmity against God, (though God be no enemy to man). But when the grace of God bringing Salvation to all men appeareth, then the kindness & love of God our Saviour toward man so appeareth in the death of Christ given for all, for the ungodly, and for the unjust, that all enmity is slain thereby: for if being *Enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life*; and so tis not the death of Christ only, but the life of Christ in God, revealed in us by the Spirit, that must save us.

This is the satisfaction of Christs death, as founded on Gods love, in which death the Father's justice, and good pleasure was satisfied, and the Son satisfied to finish it in blood, by which the Saints sprinkled by the spirit are sweetly satisfied, and when the world shall be saved thereby, or all the ends of the Earth see the Salvation of our God, then

then all men shall be satisfied. And I hope by this your Honours are satisfied also. Joh. 2. 1.
Joh. 5. 2.
10.

Again, I said not, that Faith was a Legal thing, but shewed a difference between Legal and Gospel-Faith: not that they differ in substance, but in dispensation or discovery of God; for as the Gospel is everlasting, and Christ the Son to day, yesterday, and for ever: so faith is the same for substance, though in dispensation it may differ; or be divers rather. For as Christ was veiled under the Law, and revealed in the Gospel: so the Revelation of Jesus Christ being a Mystery not yet manifest to his people under the Law, their faith was on God in Covenant promising good things to come: but Gospel-Faith was on God in Christ, with whom all good things were given already, and in whom all the promises were Yea and Amen. Therefore Legal believers went to God by a promise, Gospel-believers to God by Christ, who is the only Covenant, *Isa. 42. 6.* Rev. 14. 6.
Heb. 13. 8.
Eph. 3. 4. 5.
Col. 1. 26.
27.
Rom. 8.
32.
2 Cor. 1.
22.

4. To the fourth; he said not, that Christ was a Beast, or that he knew nothing, &c. onely he shewed, in what sense man was a Beast; (spoken upon that occasion that man, even the wisdom of man, and power of man, was that which the Whore within us most desired, lookt upon, and lay down unto). Now to bring men to God only, I shewed, that man being in honour abideth not, but is compared to the Beast that perisheth, *Psal. 49. 12*: Man at his best estate did not abide, nor lodge for a night as the Hebrew reads. He stood not in his integrity for a Night, but fell the same day of his Creation. Man indeed was made in the Image, and likeness of God, nothing but God appeared then in Man; he knew nothing, but as God knew in him, for he knew not of himself that he was naked; nor that man was made blind, but God was his knowledge, light, and sight: for as upon his fall his eyes were opened to see, and he saw himself naked: so the woman the weaker vessel, (having her eyes open before, by harkening to the suggestion of the Serpent, and of the flesh within her) I say the woman, the weaker part of man, seeing the tree desirable to make one wise, she and he taking and tasting it became fooles, and Beasts indeed.

This fall of man to a Beast, to live by sight, and sense, and outward observance, was held forth in the dispensation of the Law, where all was outward; the sacrifices were Beasts, yea Moses face or the skin of his flesh did shine, or as the Hebrew reads, was horned like a Beast, but Christ in the dispensation of the Gospel brings Man to God again, and man is brought to Paradise, (to Paradise in spirit and truth) so Christ told the thief on the Crosse, this day shall thou be with me in Paradise (to live in the Father alone, and no more in the flesh). For as Christ the 2d Adam lived so, even while he was in the flesh he

*Exod. 34.
29.*

lived in the Father, (and so the first *Adam* did as I said, he lived in God alone) so the Apostles life was in Christ onely. *Paul* lived not; but Christ in him: and he knew not, but was rather known of God: yet in this 2d dispensation man was brought by Christ, but to the state of the first *Adam*, to the Image of the Earthly, and living soul, (for all that which the Apostle had, his gifts and graces were but the Image of the Earthly) the Heavenly Image or substance, the Quickening Spirit was reserved till the 3d dispensation, as (with God) I shall shew hereafter: for the Tree of life was not fully tasted, nor toucht by the Apostles themselves, whilst in the outward dispensation; but it shall be by them, who overcome, and are Citizens of the new *Jerusalem*.

But now since the fall of man, as man is become a Beast: so since the Apostacy or falling away, Man, yea the best of Men, the Church itself is fallen from all that Gospel-glory to a Beast again, to Legal bondage, that's *Babylon*. For as *Babylon* is called the Beast, so are the people of God abiding there, yea the King of *Babylon* being turned to a Beast, to eat grasse like an Ox, is a figure of this Mystry that the highest of men, and the best are no better then that in spirituall *Babell*: for if the King be a Beast, what are we his subjects? If Ministers be so! what are the members of Churches?

It was so with the Jewish Church; *The Oxe knoweth his owner, and the Ass his master's scribe, but Israel doth not know* &c. 'tis so with the Christian Church now, how comes this to passe? Thy wisdom and thy knowledge hath perverted thee, We think wisdom and knowledge makes a man, whereas it makes a man a Beast; because 'tis his, not Gods; nor God owned as his onely wisdom and knowledge. For as the wisdom of man is foolishnesse with God: So man must, be made a fool, before he be wise, yea a Beast, before he become a Man indeed: then our reason returneth to us as it did to *Babylons* King, *Dan. 4. 36*. For as this was the fall of man, in desiring that fruit which would make one wise: so vain man would be wise, though born a wild Asses colt; yea the Church, being the best part of men, is called the wilde Ass in the wilderness; as the present Ministry, the wisest part of the Church is called the Beast; For the Beast carrying the whore is not the Magistracy, (as some men interpret) but the fleshly Ministry of man, appearing first in the Dragon, that's popery, then in the first Beast or prelacy, then in the 2d Beast Presbitery, that hath two hornes like a Lamb, and that is, to me; the Independent and Baptized Churches (both comming forrh from the Presbyterian form or Eldership) who seem like a Lamb (even like Christ) but speak like a Dragon, and exercise the power of the first Beast before them.

But as the Man Christ Jesus was the Lamb of God, not onely full of love, but far from blood: so he was not as the Beast, or naturall man, but the Quickning spirit, not onely the son of man, but the Son of God, and this man, God blessed for ever.

Therefore there are three names of Man in the Hebrew, *Adam*, *Ish*, and *Geber*; *Adam* and *Ish* we translate *high* and *low*, *Psal.* 49. 2. but tis *Ben Adam* gam *Ben Ish*: *fili hominis*, etiam *fili viri*, as *Ar. Montanus*; or as *Ainsworth* reads, *buse Man*, and *Noble man*. *Adam* is low man, not onely of the Earth, but of Dust, yea not made of the dust, (as we render) but made dust of the Earth, as the Hebrew reads, and as *Abraham* saith, *I am dust and ashes*, &c. *Adam* then is Man fallen in weaknesse to dust and death; *Ish* is man rising in power to life and glory: But *Geber* is the mighty power, or quickning spirit it self, the life of all men, so Christ is called the wisdom of God, and power of God, that's *Geber*, *Jer.* 31. 22. The Lord hath created a new thing on the Earth, a Woman shall compasse a Man; or *Geber*, that is, Christ Jesus our Lord.

Now as the woman is the weaker vessel: so holy men of God, (when having the high discoveries of God in them) saw themselves not onely in lowest weaknesse, but as Beasts.

Abraham the friend of God, when God made a Covenant with him, had a horror of darknesse passing over him. *Daniel* who had the visions of God, had no strength left in him, his comelinesse was turned into Rottenesse? *Isaiah* the great Prophet was undone; when he saw the Lord on a throne high, and lifted up. *John* the beloved, and best of the Apostles was struck dead at the Revelation of Jesus Christ on the Lords day, or in the day of the Lord, when he was in the spirit. So *Agur* the Prophet when he spake to *Ithiel* and *Ucal*, or as *Junius* reades, when he spake of *Ithiel* and *Ucal*, saw himself a Beast. *Ithiel* is the same with *Immanuel*, God with us, and *Ucal* notes Power, even the power of God: now the Prophet being to speak of this Mystery of Christ in us, confesseth himself a Beast; *I am more brutish then any man, I have not the understanding of a man, nor the knowledge of the holy*, *Prov.* 30. 2, 3.

5. To the fifth: I called not the Ordinances of Christ fleshly Ordinances: but the Ordinances of the Churches this day, being not the Ordinances of Christ, I called fleshly, as was proved at large before your Honours concerning Baptisme. First the Baptisme of the spirit being not in the Churches, there could not be water-Baptisme in a Gospel-way. Secondly, there is no man sent of God, with power from on high to Teach all Nations and Baptize, (for so is the Commission). Thirdly, nor can any this day Baptize with a promise of the spirit, or gift of the spirit to be given thereby. For grace believers

Gen. 15. 2.
Dan. 10. 8.

Isa. 6. 1, 5.
Rev. 1. 10,
17.

Act. 1. 5.
Act. 8. 6,
12.
Act. 2. 38.

1 Cor. 12. had before they were baptized: Likewise in *Breaking of Bread*, the
 19. 14. present Churches cannot *drink into one Spirit*, having not one Bap-
 Eph. 4. 4, tism. Presbyterian Churches baptize all children of the Nation;
 5. Independents, children of Believers onely; Anabaptists, onely be-
 1 Cor. 10. lievers. Secondly, as there is not *one Spirit, one Baptisme*: so nei-
 16. ther *one Body*: And *the body being divided, how can there be a Commu-
 Act. 15. 39. nion, where there is no union?* as in the Churches appears, where
 1 Cor. 1. there is not only division between brother and brother, (as in the
 11. Apostles and Apostolique Churches might be) but the division this
 day is between Church and Church, between Body and Body: which
 was never in the Churches of Christ, when all the Saints were in
 Church-fellowship, and all walked in one Church-way, had one
 way of worship: *One Baptisme, One spirit, One Body*. Thirdly, the
 Churches this day do not *discern the Lords Body*, they discern not
the Lords body now in Babylon, nor themselves as *those dry bones and
 divided sticks* (not branches, but sticks without sap or spirit of life ap-
 pearing in them), *Ezek. 37. 16.*

Rev. 17. 4. Therefore (I said) their *fair glorious Ordinances* (having not the
 spirituall appearance on them, as was with the Ordinances of
 Christ) are the *deckings of the whore*, and so are their *gifts and graces*
 when looked upon, as things fitting them for Gospel-order: whereas
 Saints under the Law were as gracious, and well gifted, yea the
 Legal Church had more gifts of the spirit, as prophesyings, signes,
 miracles, healing, &c. which these pretended Gospel-Churches
 have not, nor any one gift, saving some common gifts of knowledge
 and utterance (not like those, 1 Cor. 1. 5. but) as all the scattered
 Saints have, and some more excellent then those of the gathered
 Churches.

The Apostles themselves though Called and Commissioned by
 Christ, though the spirit was in them, though the Spirit was breathed
 on them by Christ, after his Resurrection; yet were not to enter
 into Church-fellowship, nor to go forth to teach and baptize, till
 they were baptized with the holy Spirit not many dayes after, *Iohn
 20. 22. Act. 1. 4 5.*

Therefore I called the present Churches, Harlots, and Whores.
 Prelatique and Presbtyerian Churches, I called old Rotten Whores,
 being in fellowship with the whole Nation, with every man in the
 Parish; but Independent and Baptized Churches being in fellow-
 ship with Saints so called; I compared to the well-favoured harlot;
Nabum 3. 4. Ezek. 23. 41. 42.

And why should any take offence at my words? Seeing each Church
 calls the other whore. Prelates called the Popish Church the great
 Whore, Presbyters call Prelates Whore, Independents call Pres-
 byters

byters Whore, Anabaptists call Independents Whore. I call Anabaptists Whore. And so to me they are all Whores.

For though *Rome* be the Mother of Harlots, yet reformed; and most refined Churches may be her Daughters. And as *Samaritan* and *Jerusalem* were called *Aholah* and *Aholibah* the Daughters of one mother: so there is one whorish spirit, the mother of all the present Churches: and as one of those was called the old Adulteress, *Ezek.* 23. 43. so Prelacy was much elder then Prebytery, this being born of Mr. Calvin at *Geneva*, as Independent Churches of Mr. Cotton and others in *New-England*. I mean not onely their Church-Covenant, but that forme of Ministry and Magistracy made up in one Church-state.

Rev. 17. 5.
Ezek. 23.
2, 3.

Aholah (being interpreted), is a mansion or dwelling in her self: so *Samaritan* was where the Kingly power sate, but *Aholibah* is my Mansion in her, as *Jerusalem* was where God dwelt in his holy Temple, this being the type of Independent and baptized Churches, where God in the Saints seems to dwell, and doth indeed in many. But as *Aholibah* was worse then *Aholah*: so these are worse before God then Presbyters or Prelates, having not that spirit from on high which they pretend; nor indeed the power of godlinesse which once they had.

6. To the sixth, by calling the Ministers Tub-preachers, and that Preaching should cease at last, &c. I did not discountenance the Ministers of the State, nor discourage any man from Ministering the gift in him, according to the Teachings of God in himself; but I asserted, that the time was coming, there should not be any more such Preaching as now, to Teach for hire, and money, but men should Teach freely. Secondly, there should not be such Preachers as now, who think there is no teaching the people, but in a Pulpit: Therefore I called their's in publique Tub-preaching, as they call ours in private. Thirdly, those men who profess themselves Ministers of the Gospel, having not that publique spirit, and power from on high, as Ministers of the Gospel had, those I called Tub-preachers also. Fourthly, from that of *Esay* 30. 20. when God shall give us the bread of affliction, and water of affliction: *Thy Teachers shall not be removed into a Corner; but thine eyes shall see thy Teachers*, I concluded, that this was not meant of Men-teachers, for these are removed to a corner, when either their maintenance fails, (that's the bread of affliction) or when affliction or persecution comes, they are silent: but the Teachings of God will continue and encrease in greatest afflictions, (as *David* saith) and as the next words confirme, *verse* 21. *thine eares shall hear a word behind thee*, &c. which cannot be understood of hearing of our men, for that's a word before

Rev. 1. 10. before us, but when *John* was in the spirit, he heard a word behind him, that's the Teaching of God, and the Revelation of Jesus Christ was then given him.

Therefore what we read, *Thy Teachers shall not be removed, &c.* the Geneva translation renders, *thy rain shall not be withheld from thee; but thine eyes shall see thy Raine.* Rivers rise from the Earth, and run here below, but rain comes down from heaven; so the Teachings of God do; And then *thine eyes shall see thy Teachers or thy Rain*: that is, thou shalt see God teaching thee in every Creature: for so the Gospel is said to be preached to every Creature, as we read: but in the Greek tis said, *The Gospel preached in every Creature*, Col. 1. 23. ἐν παντι τῇ κτίσει.

That of Rev. 18. 22. *The voyce of harpers ceasing &c.* was no proof; but an allusion to those Ignorant preachers, and blind Harpers, that shall be heard no more among us.

Again, I did not call *Prayer a work of darknesse, nor fruit of the flesh*: for I know that prayer is the breathing of the spirit of the Son in us, crying *Abba Father*; but as *Paul counted all things as dung for the Excellency of Christ Jesus our Lord*, so Mr. Perkins expounds that *All*, to be the excellency, not onely of our *Legal Righteousnesse*, but of our *spirituall performances*; which Christ when he comes in the spirit will cause to wither before his glory Revealed in us, and our union with Christ in God: Thus as *our God is a consuming fire*, so the spirit of the Lord is said to be *as a moth and as rottennesse to Judah*, or (as the Margin reades) *a worme*: for to the Lord God will be to his people, secretly eating up all their self-confidence and carnall dependency on any spirituall thing, Phil. 3. 8. *Hof. 5. 12.*

As for *Praying to God by his Attributes* I denied not, only showed a difference between Legal and Gospel prayers, for as the people of God under the Law did know God in Covenant: so they commonly prayed to him in his Attributes, as *O Lord God, great and terrible, &c.* but Gospel-Saints knowing God in Christ, did by the spirit of the Son call God Father. Therefore Christ in his prayers, did not cry *Oh Lord! Oh God!* save once in his spirituall desertion on the Crosse but usually called God Father, and so prayed, *O Father, holy Father, Abba Father, &c.* Again, the people of God under the Law, (though looking for the Messiah) not knowing the Mystery of God, nor of Christ in us, nor Messiah the Anoynted in themselves), did look upon God and Christ at a distance from them; and therefore in praying, called upon God for the Lords sake, Dan. 9. 17. but Gospel Saints did call on the Father in Christ or in his name; not that they did alwayes name Christ in the end of their prayers, (as we do)

Phil. 3. 8.

Isa. 40.

Hof. 5. 12.

Rom. 8. 15.

Joh. 12.

27.

Joh. 17. 1,

11, 24.

do, *Act. 1. 24.* nor yet for *Christ Iesus sake*, at all, *Act. 4. 30.* but onely in *Christ*, or *through Christ Iesus*, that is in that union they had with Christ in God, and love that God had to them in his beloved; and as his beloved Son, Gospel-Saints in the Spirit of life with him di- go to the Father, and therefore that Scripture, *Eph. 4. 32. as God for Christs sake hath forgiven us &c.* is falsely translated: for 'tis in the Greek, *as God [in Christ] hath forgiven* *vers. 1. ὡς θεὸς ἐν Χριστῷ, &c.*

Lastly, I called not the spirit of prayer a fluid spirit, but said, that the spirit of Prayer was another thing, than that in fluid expressions of natural abilities, and spiritual Elegancy, *Rom. 8. 26.*

5. To the seventh, The water-baptism with Anabaptists, he compares to those stollen waters *Prov. 9. 17.* Stollen waters are sweet &c. For those Churches, having not the baptism of fire, nor yet of water in truth, do dip in stollen waters: so this I proved then in a word, that the way of baptizing was not by dipping; but by washing the feet, or believers going down to the waters up to the Anckles. The Living waters rising up first to the Anckles, *Ezek. 47. 3.* being a type of that first fruits of the Spirit in the Apostolique Churches, *Rom. 8. 23.* therefore their dipping is stollen waters. For though 'tis said of *Iohn* that he baptized in *Ænon*, because much water was there, yet this doth not prove baptizing by dipping: for *Inden* was not full of Rivers, but of springs and fountaines, which were not so fit to go down into; therefore in *Ænon* where much water was they baptized. I speak this, because the Ordinance of Baptism then, had a more modest and chaste appearance, not ashamed for all the world to see, their going down to the water up to the Anckles: but the dipping must be done by night or in secret; therefore I called it stollen waters.

Again, 'tis very unlikely that *Ierusalem* and all *Iudea*, who came to *Iohn* to be baptized, were dipped; 'tis more then one man could do in a day, or for to many men or women to be plunged together; besides, shamesfastnesse would not suffer such a mixture of naked men or women, unless in secret, or covered with a cloak of darknesse; therefore I call'd it again stollen waters.

Thirdly, The Apostles baptizing of 3000 in one day could not be by dipping: for much of the day was spent in *Peters* Preaching, how then could the Apostles dip or plunge 3000 in an afternoon? here's stollen waters still.

Fourthly, Unless the Anabaptists in their Confession of Faith, had mentioned those modest garments to be used in dipping, I should never have named them, but seeing they put it in their Catechism: I cannot chuse but observe what they say of the adminis-

Job. 3. 13.

Gen. 26. 25, 21.

Math. 3. 5, 6.

Ag. 36, 37, 38, 39, 40, 41.

Confession of Faith. Page 9.

oor, that he must have such a modest garment, and the men and women also who are to be dipt; as drawers and shifts (so they have at Bath) but how could 3000 such modest garments be had so suddenly, when 3000 were baptized in one day, and 5000 another time.

Fifthly, *Stollen waters are sweet*, &c. for as by their water-baptisme they have *stollen away the fire from the Altar, and the Sacrifice* also: so neither the *baptisme of the spirit* is among them, nor they baptized *into his death*, indeed, who live in pleasure, look for profit, and high places; but the *Crucifying of our flesh* to God, and *bearing in our bodies the dying of the Lord Iesus*, they steale from; that's stollen waters too.

Rom. 6. 6.
Gal. 2. 20.
2 Cor. 4.
10, 11.

Sixthly, they are *not buried with him by baptisme*, but as the Jews said of Christ, *that he was stollen away by night*: so in this night and darknesse upon the Baptized Churches, they consider not first that dipping in water, shewed forth, *onely the death of Christ*, What signified *his buriall* in that Form? Neither do I think that any other thing was meant by *being buried with Christ in baptisme*, but our fellowship with him in the spirit, not onely that our flesh should suffer and dye, but lye down in the dust, and rest in hope; till God raise us up with Christ to the life of God.

Col. 2. 12.
Rom. 6. 10,

Besides, their dipping is called *stollen waters*, because they have stollen away the Body of the Lord thereby, not minding the 3d days resurrection of Christ, to typifie the third dispensation of the Church, his body to be raised from *Babylons captivity*: which the Anabaptists not believing, how are they buried with him by baptisme? or the *dry bones to be raised*, Ezek. 37. 11.

Mark. 7. 4.
βαπτισ-
μός πο-
σίων
Math. 3.
11.

Joh. 13. 9,
10.

Eph. 4. 5.

Seventhly; But doth the Greek *βαπτίζω*, signifie onely to dip and plunge in water? doth not the word speak as well to wash? not onely in profane Authors, but in the holy Scriptures? *the washing of cups*, in the Greek, is the baptizing of cups. Again, *John* speaking of Christs baptisme, when he was to baptize Christ, saith, that he was *not worthy to loose his shoes*, shewing thereby that *onely the shoes or sandals were to be loosed* or taken off, when men went into the waters to be baptized, up to the Ankles, as I said. And doth not Christ intimate this, when he saith *he that is washed need not save to wash his feet*. Indeed *Peter* would be dipt, his hands and head too, but a believer (being washed already in the blood and the spirit of Iesus) by baptisme was brought forth into the profession thereof, to walk in in newnesse of life not in the oldnesse of the Letter, but in the newnesse of the spirit; *the iniquity of his beeles* (as 'tis called) his daily infirmities in his holy walking, being done away by Christs death.

Last'y, as *Paul* calls it the *washing of Regeneration*: so *Peter* tells us what baptisme is in truth, *not the putting away or washing the filth of the flesh, but the answer of a good Conscience toward God, by the Resurrection of Iesus Christ.* All that the Anabaptists have besides this, is, but stollen waters, and because I honour their persons, and those precious Saints among them, therefore I would call them to arise, not out of the water; but into those waters waited for, which no man can passe over, *Ezek. 47. 5.* yea their dipping too (though a false forme) is to me a type or figure of this Truth, our *Plunging into the spirit.* That of the *milstones ceasing*, *Rev. 18. 21.* was no proof, but an allusive speech; to that of *their breaking of Bread to be no more*, when it shall appear, the *bread of Mourners* which I called for in the Prophets phrase, *Hos. 9. 4.* for as the Apostle calls *excommunicating by the name of mourning*, *1 Cor. 5. 2.* *2 Cor. 12. 21.* so God saith there, the *bread for their soul shall not come into my house*: yea the Church is called to mourn also for this, *Hos. 9. 1.* *Rejoyce not, O Israel as other people, for thou hast gone a whoring from thy God, that is,* God may spare those people who worship him ignorantly, but as for his people who profess to know him most, yet neither worship him in spirit and truth, nor according to the letter of Scripture, the Lord will judge and they shall cry at last, *Alas, Alas. Rev. 18. 4. 11.*

Tit. 3. 5.
1 Pet. 3. 21.

Isa. 52. 2.

8. To the eighth, I never said that *Ranters as they are now though Ranters, are the best of Saints* &c. but that spiritual Ranters, who see not their wickednesse and whoredomes within, walking in the secret of their souls before God in manifold sins, and false worships without, the I call worse then *Ranters* in as much as spiritual wickednesses are worse then carnal; These, it may be lye with a woman once a month, but those men *having eyes full of Adultery* (or full of the Adulteresse as the Greek reads) *do lye with 20 women between Pauls and Westminster*, as I said; not with whores, as the charge speaks, but with women, as Christ saith *Math. 5. 28.* *Whosoever looketh on a woman to lust after her hath committed adultery with her* &c.

And as the falling of godly men and women, and some Church-members also to be *Ranters*, was a fore-runner of this: so to me 'tis a type of that General Apostacy coming on apace, when most Religious men will turn to Rant in all unrighteousnesse, as the

Mich. 7. 2,
3. 4.

9. To the ninth, speaking at *Somerset-house*, or *Rev. 8. 1.* of

silence in Heaven for half an hour, &c. the day of that hour I conceived to be the day of God: the hour of that day is the hour of temptation, that shall try all the Earth; or the hour and power of darknesse, wherein Christ was crucified: and as the half of that hour, or last part of Christs sufferings was smartest: so the body of Christ being now in Babylon, there should come a very sore suffering upon it, upon all the people of God abiding there; and though his suffering may not be man, yet by his God it shall be, for the heaviest stroke on Christ was that on his soul, by the Lord himself, who was pleased so to bruise him, that (as was said before) a dark and dreadful appearance was upon his spirit. Therefore that darknesse of the sun at noon day was a type of this truth in Christ: And as that visible darknesse over the whole Earth was on the ninth hour, (which was with the Church the hour of prayer, *Act. 3. 1. Act. 10. 3.* so the spirit of prayer (though it was truly in Christ) yet appeared much weakened in him, when he cryed as a man forsaken of God, *yea roared in his cry: Psal. 22.* Thus the spirit of prayer (which I confessed also to be in the Church) doth begin already not to appear in that power, as formerly (for mens praying is apreachings: they study what to say, and teach one another how to pray,) but when the Church comes to trouble, sensible of her Captivity, that power of prayer (w^hich she conceiveth) will so disappear, that those long prayers and easie enlargements will not be found, but as a woman in travail *neere the time of her delivery*, the Church will be so put to it, that she shall in brief pour out her prayer, or (as the Hebrew reads) *a secret speech when thy Chastisement is upon her, Isa. 26. 16, 17.*

But as for the darknesse of the sunne aforesaid, as it were that spiritual darknesse only on the Son of God, I did not positively resolve, only put it to the Question, not to question the Authority of Scriptures, but to set the spirits of men on work, to wait on the spirit of God, to teach us all things, yet as *Paul* speaking of *Sarai and Hager*, saith, it was an Allegory, though the History be plain, that such persons were: so though that darknesse of the same was truly visible, in the letter; yet the spirit might teach us a mystery therein, first that darknesse which was on the flesh of Christ, as I said before. Secondly, that the Church then was in utter darknesse, who had cast away Christ, crying away with him who yet prayed for them the ninth hour, *Father forgive them*; then the Sun began to shine again. Thirdly, *Iohn*, who spake more in the mystery of Christ, doth not mention that visible darknesse at all. Fourthly, *Luke* saith that Christ being present on the Crosse, darknesse was on the earth from the sixth hour to the ninth; but *Iohn* being present there saith, that Christ stood before *Pilate* at the sixth hour. Fifthly, no Historian nor Chronologer that I know, doth mention this three houres darknesse over the whole Earth, 'tis enough that the holy Scriptures mention it. 6. 'twas much then to me, that seeing the Egyptians in that gross darknes stirred

Luke 23.
44.
Joh. 19.
14.
Exod. 10.
23.

red not, nor spake a word, how in this horrible darknesse of the Sun, the Church of the Jewes with the Priests should be so merry, as to mock and scoff at Christ, &c. But this I can answer, the Church was wonderfully hardened.

However I left it then as a visible darknesse: yet I believed, that though the gross darknes covering now the Churches be spiritual, yet it will be made visible and clear to the World one day, when their Sun shall set at Noon, Amos 8. 9.

To the 10th. That I saw no evil in the Turkish Alkaron, and wished Liberty to the Popish Religion, &c. Truly, the Turkish Alkaron I never saw, therefore knew not the evil of it: but (not to repeat what I spake last to your Honours) I shall onely add, That as the three chief Religions in the World, are the Christians, Jewes, and Turks; so this Christian Common-wealth appearing so favourable to the Jewes, why not to the Turks?

Who more honour Christ Jesus, than the Jewes do, who curse and bla pheme him, yet Liberty of Conscience was once highly moved in a Council of War by the General Officers, to Petition the Parliament for Liberty of Conscience to the Jewes: And if for unbelieving Jewes, why not for misbelieving Christians, who to their utmost knowledge love the Truth and Peace? Secondly, as the Calling of the Jewes is a Mystery which most Christians understand Rem. 11. not (for Mr. Calvin interprets that *Israel of God*, in the Spirit which

our Divines do of the Jewes in the letter) so, though the Turks are turned away from the Son to the Father, because the Spirit of Christ did not commonly appear in Christians; yet the Teutonick Theosopher saith, That the Turks do (in their righteous ways) worship the Son in the Father, though not naming Christ as Christians do. The same Author adds, That the Turks shal yet turn to be true Christians, and that Christians shall all know the Truth as it is in Jesus. Thirdly, What if God should so appear among men, that the Turks on the East-side of Christendom; and this Nation, on the North, should in the Spirit, besiege all the Superstitious Christians, and Western Churches: for when the Lord shall roar, the Children shall tremble from the West, Hos. 11. 12.

If Christians, with us, turn to be Turks, why may not Turks turn to be Christians? Jacob Behme compares Christians to that Son who said, He would go to the Vineyard, but went not. And the Turks, to the second Son who told his Father, He would not go, but afterwards repented, and went, Mat. 21. 28. 29.

Again, as the Turks are Ishmaelites in their Original: so the Angel came to

Ishmael being yet in the Womb) when his Mother fled from Sarah, and did enrich him with a Spirit, and worldly Dominion, and bad the Mother with the Child return to her: thus like rise, for the Eastern Countreies entred again into the Mother Church, their Knowledge of Religion, God gave us to them the King, Law, Liberty, Power, and Authority, over the Princely Dominions of the East.

and rule them under the Light of Nature in its time, Then they shall come in again with great joy and humility to Abraham, viz. to Christ; and not in the form of the Babylonical, Form 1. Literal, Christendom, in their invented and contrived Orders, &c. Mercurius Teutonicus, Pag. 27.

Seventhly, What saith the Lord to the Churches? *Are ye not as the Children of Ethiopians to me? O ye Children of Israel, Amos 9.7.*

Ethiopians are worse then Turks, and farthest from God: But when God shall arise with power and peace in his People, Princes shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God. Isa. 68. 24, 31. Eightly When God shall famish all the gods of the Earth, men shall worship him every one from his place, even all the Isles of the Sea, Zeph. 2. 11.

Latily, As Christ was terrible to the Church of the Jews, to Pharisees and Hypocrites, but tender to Publicans and Sinners; so the Apostles, (though persecuted by the Jews contradicting and blaspheming the Gospel) were never harsh to the Heathens, acknowledging themselves to be men of like passion with the worst, and confessing those to worship the true God, though in a false form, or ignorantly (as we may be): yea he (calling their Idolatries, Devotions) declares no rigidness of spirit to their Heathenish Religion, nor yet refuseth the testimony of a profane Poet to prove the true God, *Act, 17. 28.*

It follows not from this, that the Apostles were in love with all Religions, but with men of all Religions; and that was my meaning, as the close of the charge confesseth, and with Papists also. As for these, I'll say no more, till they can give assurance to the State of their peaceable subjection. *Protestant Churches* (though counted *Hereticks*) have free and publique exercise of their Religion in *Papish States*, as *France*; and why may not honest Papists have the like liberty of Conscience, in due time, amongst Protestants in *England*, when our Governours see good?

To the 11th, I am charged for inveighing against particular Ministers of the Gospel. I did not inveigh, but openly reprove those whose sin was not secret, but in the face of the Sun, yea contrary to their own professed Principles. But what? Are those Ministers of the Gospel who love money? Who leave their charge? Who rob Hospitals? Who run from Churches to Colledges? Who haunt high places? Who hunger after fat Parsonages? and, though *Independents*, who turn Parish Priests? yea, of Anabaptists, who tall to be Publicans?

Publicans? Is t his, according to the Order of the Gospel? Could any Gospel-Elder (ordained by the laying on of hands, and a gift of the Spirit given thereby) be called off from his Flock, in which the Holy Ghost made him Overleer or Bishop? *Act.* 20. 28. Was there ever a Gospel-Synod of Elders, where the Holy Spirit was not Present, and the Brethren present? *Act.* 15.

Again could the Angel of *Ephesus* fly to another Church or City? Indeed, the Angel preaching the everlasting Gospel, flies in the midst of Heaven, &c. as the Apostles preaching the Gospel at first did through all the Earth; but is there any Power on Earth, or in the Church, can separate any for that work, unless the *Spirit speak expressly*? Yea, can any Grace or Gift of Man enable him to go forth as *Minister of the Gospel* this day, without Power from on High? Consider, I pray you, O ye *Princes of Israel*.

Again, I deny that I laughed at them, though I might smile, if the Lord hath made my face to shine, and guarded my heart from fear: but if that were an Errour in me, might it not be just with God by my Errour to reprove theirs, who being *Independent Ministers*, could mock and jeer at the honest *Presbyters*? As a *New England* man and Minister in his Sermons calls them stinking Elders, scoffs at their Synod, and by their numeral Letters in their *Classes* notes them for a hundred and fifty Asses.

I did not encourage the People against their Ministers, nor scoff at the Saints indeed. What? *Saints* who are the *Sons of God*? *Cokeins* with *Christ's Temples* of the Spirit? the *High born* of Heaven? the most excellent of the Earth? God forbid, that ever I should be so wicked, to base and vile: but are not the Saints *Princes* in all Land! And are there no Saints in *England* but those in *Church-fellowship*? Are there not seven thousand in *Israel*, who have not bowed the knee to *Baal*? Yea, Are there not at hand a hundred forty and four thousand with the Lamb on Mount *Sion*, who have his *Fathers name* on their *Fore heads*? Are they not the *First fruits* to God? the *Redeemed from Men*? not defiled with women? (nor with the flesh of the Whore) are they not *Virgins*? (not knowing a Man) do they not follow the Lamb where ever he goeth in any discovery of God? And if the Lord be departed from the Threshold of the Temple, can the *Saints of the most High* stay behind? And where are the *Saints of the most High*? Are they not his secret and sealed Ones? Do they not dwell in *Heaven*? And doth not the *Beast* make war with, and overcome them? Are they not worn out by the fourth *Beast* in *Daniel*? Are those the four *Monarchies*? May they not be as well so many fleshy *Ministries*? Not a Civil onely, but an Ecclesiastick

afflict State? And though to the World it may be otherwise thought, yet seeing the Lord is setting up his Ensign in this Land, and his glory to arise in this Nation first. This, to me, is the last Beast, or last Church State, that shall ever appear: Popery was the first Beast, Prelacy the second, Presbytery the third; Pray what's the fourth? For Independents and Anabaptists are the same, though of differing Forms, or the two Horns (as I said before) of the second Beast, *Rev. 13.*

But as I told your Honours at first, so I say again, that the Lord God is coming forth in Judgment, to turn the Earth upside down, and to turn man's Earth or Flesh, even his inside out, That the close Hypocrisy of their hearts may appear, and Hypocrites pointed at as they go along the streets, and men's spirits made visible with their bodies, their secret sins stare out, as open profaneness. And though good men may think it much to have their names and notorious evils published, let these know, that better Saints than themselves, their sins and slips are read every day in the week, and upon record to all Ages. The days are at hand, when every man's wickedness shall be written in his Fore-head, as with a Beam of the Sun. And *they that forsake the Lord shall be written in the Earth, Isa. 30. 3. Jer. 17. 13.*

And as for that objected against me, saying, I was first a Gentleman of *Wales*, then a Master of Arts of both Universities, then Pastor of a Church, a Presbyterian, Independent, Anabaptist Chaplain to the Earl of *Essex*, and the Lord *Fairfax* his Army, Surveyor, and so *John of all Trades*.

That which I spake, was but a sober *Sarcasme* to some of the Churches, shewing us the unsettled state of the Saints, who run from Mountain to Hill, from one form to another: so to tell the Ministers what Marchants they are, and what a Trade they drive in the World, as those who have been first pure Prelates, then Presbyters, then Independents, then Anabaptists. And again, first Parson of a Parish, then of the Royal party, then Parliament-Convert, then Preacher in the City, then Pastor of a Church, then Chaplain to a Regiment of Foot, then Captain of a Troop of Horse, then Pastour and Chaplain again? Are there not then some *John of all Trades*, who turn from one thing to another, meerly for worldly gain.

There is one thing forgot, that I was charged with before, That *Christ's flesh was a Whore, or his flesh is whorish*: This I said not, but that the Churches commit Whoredom with the flesh of Christ, not cleaving to the Eternal Spirit therein, I mean to that Spiritual appearance, which was proper and suitable to a Gospel state, and that

was in the Churches of Christ : and therefore, as it was with the Whoredoms of *Israel*, she made to her self *Images of Men*, or (as the *Hebrew* reads) the *Images of a Male*, *Ezek.* 16. 17. So their Ordinances (being without that Spirit from on High in the Church) are but *Images of a Male*, carnal Representations of Christ in the flesh, whose blood is made by many, but *as the blood of a dead man*, *Rev.* 16. 2.

Thus I said also, the Faith of Christians looking on the flesh of Christ, not on the Father in him, comes far short of those embraces of Primitive Christians, their love to the Lord Jesus. For as Christ was the way to the Father (in that our union with God is manifest in him, and because he who saw Christ in truth, saw the Father) so he that *believeth on me*, saith he, *believeth not on me, but on him that sent me*. Here Christ was the Truth, having brought us to God; and thus, by Christ, we believe on him, who raised him from the dead, and gave him glory, that our Faith and hope might be in God, and so Christ is the Life, manifesting our life with him in God, and when God shall be revealed, in us, as in him, we are raised and appear with him in glory.

Lastly, *As for my Preaching contrary to an Order of the Honorable Committee, forbidding me to preach or officiate.* &c. I answered, That I did not preach in the sense of the Scripture, nor in the sense of the State, nor in my own sense. *Preaching*, in general, is taken sometimes for any speaking, or publishing a matter; as *Psal.* 40. 9. *I have Preached righteousness* (saith he) *to the great Congregation* &c. But properly preaching is the publishing of the Gospel by a man sent of God with power from on High to the World, or the going forth of a Brother sent by the Church, baptized with the Spirit; as those *Act.* 8. 4. But thus I was not sent, nor did I preach at all.

2dly, The sense of the State, in the Act for Liberty to tender Consciences, makes a clear difference between *Preaching*, *Expounding*, and *Conference*, Mine were but plain Expositions of some Prophecies concerning the last Times. Besides, the aforesaid Order expounds *Preaching* by officiating; now I did not officiate, as Parson, Vicar, Curate, or any such Creature.

And thus I say, that in my own sense I did not preach at all, *Preaching* is for edification; mine was for destruction; I did not preach then, but by a mighty power (I knew not how) was carried up above my natural strength, (and first purpose) not to Preach, but to pour out a Vial, full of the wrath of God, even a *Plague upon all the Churches*, who say, they are in Gospel-order; and are not, but do lye in *Babylon*.

And there not they onely, but all the scattered Saints this day dwell, and I also with them waiting for deliverance.

To conclude, as I have been ever intire to the Interest of this Common-wealth, to my utmost knowledge, and with my earnest endeavour ; so I desire alway to continue in all things that becometh a Christian Man.

Gentlemen,

Your Honours most faithful
and humble servant,

William Erbery.

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